An Apologie,

or aunſwer in defence of the Church of England, concerninge the ſtate of Religion vſed in the ſame.

Newly ſet forth in Latine, and nowe tranſlated into Engliſhe.

Rom. 1.

I am not aſhamed of the Goſpell of CHRIST, ſeyng it is the power of GOD vnto ſaluation to euery one that beleeueth.

Londini,

ANNO DOMINI M.D.LXII.

E. R.

Lorde saue the
Quene.

The Apologie of the Churche of Englande.

IT hathe ben alwais an olde complainte euen from the tymes of the Patriarkes & Prophets, and confirmed by the writings & testimonies of all ages, þ Truthe dwelleth as a straunger here vpon earthe: and sone findeth enimies and slaunderers amonge suche as do not knowe her. The whiche thing, although peraduenture it may seeme incredible vnto others, suche as haue not diligently marked these thinges: specially bycause that the whole offspring of mākind, by veri course of nature, without a teacher, euen of his owne inclination couetet h after truth: and Christe him selfe our sauioure, what tyme he was here conuersante amongest men, called himselfe the Truth, as by that name which moste aptly did expresse all diuine power: neuertheles we that are exercised in the holy Scriptures, and haue redde and seene what hathe happened in manner to all godly men of all ages, euen vnto the Prophetes, vnto the Apostels, vnto the holy martyres, and vnto Christ himselfe: with what reproches, what reuylinges, what slaūderous names thei were vexed here in theire life time for on'y truthes sake: we I say do se, þ it is a thing not onely nothing new nor incredible, but also very curāt and cōmon to al ages. Mary on the other side it might seeme muche more meruailous and vncredible: in case that the Deuyl, the very father of lies and enemie to al truth, shoulde nowe sodainly change his naturall disposition, & hope to fynde some other way thē by lying, to oppresse the truth: or that by other sleights then

Tertull. in Apologetico.

Trew religion was alwaies slaundered amonge men.

Iohn. 8

suche as he hathe alwaies vsed, hee shoulde now beginne to establishe his kingdome. For out of all records you shall scantly finde any tyme, (other whiles religiō was newly growing and encreasing, or after it was staeid and settelid, or when it began to springe againe) wherein truth & innocency amongest men was not moste vnworthyly and most shamefully ētreated: for the Diuill seeth, whiles truth preuaileth, he can not preuaile nor keepe his owne.

For to passe ouer, & to speake nothing of the times of ỹ auncient Patriarkes & Prophets, in whose daies as I haue saide before, there was no season voyde of slaunders and reproches against the truth: We know that there were certaine persons that sayde and openly pronounced of ỹ auncięt Iewes, (of whom we doubt not, but thei worshipped the onely and the trew God) that in stede of God thei worshiped other a Sowe or an Asse: and ỹ all their religion was nothing els but a sacrilege & a contępte of al diuine power. We know that ỹ sonne of God oure sauioure Iesus Christe, for teachinge of the truthe, was takē for an enchaunter, for a worker of mischiefe, for a Samaritane, for Belzebub, for a deceiuer of the people, and for a man ỹ followed his delite in eating and in drinkinge. And who is ignorāt of those thinges ỹ were spokeē in tyme past against ỹ moste erneste setter forthe and champion of the truth S. Paule, somtime that he was a seditious person, that hee gathered souldiers, that hee entended vprore: sometimes that he was an Heretike, somtyme that he was madde, sometimes ỹ onely to make strife and for his pleasure, he blasphemed the lawe of God, and despised ỹ ordinaūces of ỹ fathers: Who knoweth not

Cor. Taeitus. Tertul. in Apologetico. cap. 7 C. Plinius.

Mat. 11.

not howe ꝑ S. Stephane, so sone as he had receaued into the inwarde bosome of his mynde the truthe, and had begō frely (acoꝛding as he was bounde) and stoutly to pꝛeache it and to pꝛofesse it, was by ꝛ by brought to pleade foꝛ his lyfe, as though he had wickedly spokē blasphemy againste ꝑ law, againste Moses, againste the Temple, and againste God? Oꝛ who is ignoꝛant ꝑ there were men in tymes past, whiche accused ꝑ holy Scryptures of lyes, saying ꝑ thei conteined thinges cleane contrary and repugnant one to an other: and ꝑ ꝑ Apostles did dissēt euerī one frō an other: and Paule frō them al? And leaste it should be to longe to reherse all, foꝛ ꝑ were infinite: who is ignoꝛāt, howe ꝑ oure Fathers whiche firste began to acknowledge and to pꝛofesse the name of Chriſte, were slaunderously repoꝛted of, that thei conspired togither amongest themselues, and that in their secret assembles thei had cōsultatiōs againste the estate of the common welth, and that euen therefoꝛe their meetings were apointed befoꝛe day in ꝑ darke: that thei kylled yonge childꝛen, filled themselues with mans flesshe, and like moste cruell beastes, dranke mans bloode, and howe ꝑ at the laste, when ꝑ candels were out, thei cōmitted adultery and incest at auenture together, the bꝛother with the sister, ꝑ sonne with the Mother, without any reuerence of kyndꝛed, without shame, without difference, euen a soꝛte of wicked men, without all religion, without God, enemies of mākinde, men vnwoꝛthy to beholde the light, vnwoꝛthy of lyfe.

All these thinges in those daies were spoken againste ꝑ people of God, againste Chriſte Jesus, againste Paul, againste Stephan, and againste al those that in the pꝛimitiue

Act. 26. Epiphanius.

Marcion ex Tertoll. Aelius è Lactantio.

Euse. li. 5 ca 1 Tertul. 3. Apologetico. 1. 2. 3. & 7. 8. 9.

mitiue Churche embraced the truth of the Gospel, and were content to be called by the name of Christians, a name in those daies very odious amongest the people. And albeit those things were not trewe, yet the Deuill thought it inough for him, if at the least he could bring it to passe, to cause them to be taken for trew, and that the Christians should be hated of all men, & by all men persequuted vnto the death. Wherfore Kings and Princes ledde by suche perswasions, killed the Prophets of God, euen to the laste man. Esaie thei cõdemned to the sawe, Jeremy to be stoned, Daniel to the lyons, Amos to the club, Paule to the swoorde, Christe to ỹ crosse, all Christian men to prisons, to tortures, in horses bellies, to the gallowes, to rockes, to cliues, to wilde beastes, to fiers, Yea & thei sticked not to make great bonefiers of their liuing bodies, onely for a light to serue them in ỹ night season, and for a scorn, of whom thei made none other accõpt, then as of moste vile donge, and as of accursed persõs appointed to be slaine for Sacrifice, and to be a scorne of all the worlde. Thus I say the maintainers and professors of the truth hathe bene alwaies delte withall.

Suetõ. Tranquill. in Nero.

So muche the more ought we that haue taken vpõ vs the professiõ of the Gospel of Jesus Christe, to take it in the better parte, if in the same quarel we be hãdled after the same sort, and like as our forfathers in times past, so we at this day, without any oure desert, onely bicause we teache and professe ỹ truth, are vexed with slaunderous names, reproches and lyes.

2. Tim. 4.

Slanders deuised by Papistes.

1. Nowe a daies thei crie euery where that all we are Heretikes, that we are departed from the faithe, and ỹ we with oure newe perswasiõs and wycked doctrine, haue

haue broke the cõsent of the Churche: That we do raise, 2
as it were out of Hell, and restore to life againe olde He-
resyes, & such as longe agoe were condemned. We sowe 3
abroade newe sectes and furious fansies, that neuer be-
fore were heard of: Also that we nowe are deuided in- 4
to contrary factions & opinions, & could neuer agree by
any meanes among our selues: That we ar wicked mẽ, 5
& make war after the mãner of ỹ Giauntes (as the fable
is) against God himselfe, & do liue altogither wout care
or reuerence of God: That we do despise al good dedes, 6
and vse no discipline of vertue, maintaine no lawes, no
customes, no equitie, no iustice, no right. That we loose
ỹ bridel to al mischiefe, & allure the people to al kynde of
licence and luste: That we go about and seke how al the 7
states of Monarchies & kingdomes might be ouerthro-
wen, and that all thynges might be broughte vnto the
rashe gouernment of the people, & to the rule of the vn-
skilful multitude: That we haue rebelliously withdra- 8
wen our selues from the catholike Churche, and shaken
the whole world with a cursed schisme, & haue troubled
the cõmon peace & the general quietnes of the Churche:
and that lyke as in tymes paste Dathan and Abiron
seuered themselues from Moses and Aaron, so we at
this daye departe from the Pope of Rome without any
sufficient & iuste cause: As for the authoritie of the aun- 9
cient fathers and olde Councelles, we do set at naught.
All auncient ceremonies, suche as of oure grandfathers 10
and great grandfathers nowe many ages paste, when
better manners and better daies did flourish, were appro- 11
ued, we haue rashely and arrogantly abolyshed: & haue
broughte into the Churche by our owne priuate autho-
ritie, without any commaundement of any holy and sa-

cred

cred generall Counsell, newe rites and ceremonies: And that we haue done all these thinges not for any respecte of religion, but onely of a desire to maintaine strife and contention. As for them, they haue changed vtterly nothinge at all, but all thinges euen as they receiued them from the Apostles, & were approued by the moste auncient fathers, so they haue kepte them from age to age vnto this daye.

But now, least thei shoulde seme onely to picke quarels, and to speake euell of vs in corners, onely to the intent to bringe vs into hatred, the Romyshe Byshops haue prouided themselues of certaine men, eloquente ynoughe and not vnlearned, for to vndertake this desperate cause, and to set it forth with bokes and long orations, to the intent that the matter being cõningly handled after the best fashion, the simple and ignorant man might suppose there were somwhat in it: for truely thei sawe how their cause began to decline in al places, how their sleights wer now espied, and therefore lesse set by, and that their Garrysons decaied euery daie: and therfore their cause to be such, that it had great nede of helpe. Now as touching those thinges whiche thei do obiecte against vs, parte of them are manifestly false, and euen by the iudgment of the selfe same persons that do obiect them, condemned for lies: parte of them, although they bee as false as the other, yet in asmuche as thei carrye a shewe and a counterfeat of truth, in suche the symple reader if he take not hede, specially, if vnto the probabylitie of the matter, the painted & delicate speache of these fellowes be cunningly applied, may easilie be entrapped and caried out of the waie: part of thē againe ar such as we oughte not to decline from them as crimes, but as

A generall aunswere.

thinges

thinges right well and aduisedly done, to acknowledge & to professe them: and euen to tell you at a word how the matter goeth, these men do slaunder all our doings, euen those thinges whiche them selues can not deny to be wel and orderly done, and as tho it were not possyble that any thinge should be other done or spoken wel of vs, so all our sayinges and doinges thei moste malitiously depraue. No doubt, it had beene their part to haue gon more simply and more playnely to worke, yf thei had ment to deale trulye, wheras now nother truly nor curteously, nor Christianly, but couertly, & craftily thei assault vs with lyes: abusinge the blindnes of the people and the ignorannce of Princes, to bringe vs into hatred, and to oppresse the truth: this is the power of darkenes & propriety of men, that for the furtherance of their cause, haue more confidence in the blockishnes of the vnfaithfull multitude, & in darkenes, then in truth and light, & as S. Jerome saith, of such as with closed eyes do barke against the manifest truth. But we giue thanks vnto ỹ almighty God, that our quarel is such, that euen these men, woulde thei neuer so faine, can say nothing in reproche therof, whiche might not be tourned in reproue of the fathers, of the Prophets, of the Apostles, of Peter, of Paul, and of Christe himselfe.

Slaunders that tende towarde a blaspheme must be cõfessed.

Now then, in case it be lawfull for these men in railinge and speaking euil, to be thus lowde and eloquent, truly we in our iuste quarell, answeringe for the truth, ought not to be dum and speecheles: for they that haue noe regarde what is saide of them selfe or of their quarell, althoe it be falsly & slaunderously spoken, specially when it is suche, as therby the maiestie of God and the state of religiõ is blasphemed, thei surely declare them

selfe tobe dissolute men, and suche as carelesly and wickedly do winke at the iniuries done to ꝑ name of God. For albeit manye times other greate and greuous iniuries of a sobre and a Christian man may be borne withal and dissembled: neuertheless who that pacientlye can endure to be accounted an Heretike, suche a one Ruffine was wont to deny to be a Christian. Wherfore we will now do that thinge, which all lawes, whiche the verye voyce of nature commaundeth to be done, and whyche Christe him selfe being in the like matter in like sort called vpon, did before vs, ꝑ is to say, we will giue a repulse to the accusations of these men, and modestly and truly defend our cause and our innocency. For Christe what time he was accused by the Pharisies of sorcery, as one that had familiaritie with Deuils, and did manye thinges by their helpe: I (saith he) haue no Deuill, but I glorifie my father and you haue dishonored me. And Paule, what time as Festus the leutenante contemned him as a madde man, I (saith he) noble Festus, am not mad as thou thinkest, but I speake the wordes of truth and of sobernesse. And the Christians of the Primitiue Churche what time as they were iniuriously slaũdered vnto the people as murderers of men, adulterers, incestuous persons, and troublers of commõ wealthes, and sawe that by suche slaunders the religiõ which thei professed, mighte bee broughte in question, specially if they should seeme by their silence in mãner to acknoledge the fault: least I say, this silence should hinder ꝑ course of ꝑ Gospell, thei made orations, thei wrote supplications, and spake before Emperors and Princes in the open defence of them and of theirs.

Ioan. 8.

Act. 26.

Quadratus Iustinus. Melitol. Tertul. and others.

As for vs, inasmuche as within these. 20. yeares last paste, so many thousandes of our brethrẽ, in the middest

of

of their extreme torm̃ets haue born witnes to the truth, & Princes coueting to bridel the Gospel, in moiling many waies, haue labored all in vaine, and that the whole worlde in manner beginneth now to open their eies to beholde ꝥ light, we thinke that our cause is already sufficiently pleaded and defẽded: and ꝥ whereas the matter it selfe speaketh inough for it self, there is no great neede of words. For if the Popes themselues wolde, or rather if thei coulde consider with them selues the whole matter, the beginnings and the mãner of the encrease of our religion, how that their trashe in manner euery white whan no man touched it, without all helpe of man fell doune to the ground: againe how our profession at the first, not withstanding the continuall resistence of Emperors, of so many kings, of Popes and Bishops, of al mẽ in mãner, hath encreased, and by litle ãd litle spred ouer al the earth, and now also at the length is entered in to the Courts and Palaces of kings: euen these thinges only might be sufficient tokens wherby to vnderstand, that God himself doth fight in our defẽce. and scorneth from heauẽ al their endeuors and that so mighty is the power of truth, ꝥ no force of man nor yet Hell gates can withstand it, For be ye sure, so many free cities, so many kings, so many Princes as at this day haue abandoned the sea of Rome, and adioyned themselfe to the Gospell of Christe, are not become madde.

And albeit peraduenture hitherto the Popes haue had no leisure to think aduisedly ãd earnestli vpõ these matters, or if now at this day thei be letted and ẽcombred w̃ other busines, or if thei take these kind of trauails to be bate & light matters, & to appertaine nothing to the ma iest pe, yet our cause ought to seeme therefore neuer a whit the worse. Nother, if perhaps thei will not

see these thinges whiche thei do see, but rather fight against the knowen truth, are we therefore by and by to be taken for Heretikes, whiche do not apply our selues to their will? Truly if Pope Pius had ben the man, I saye not, whiche he desierth to be taken for, but if he were at the least such a one, as had accompted vs to be other as his brethren, or at the least as men, he woulde fyrste haue wayed diligently our reasons, bothe what we haue to say for vs, and what may be saide against vs, & not so rashlye, onely with a blinde sentence determined afore hande, in that Bul of his, wherin of late he made a counterfait shewe of a Councell, haue condemned a good part of the worlde, so many learned & godly men, so many commō weales, so many Kinges, so many Princes, the persons vnheard, the cause not pleaded.

Pius the fourth.

But inasmuch as he hathe now openly slaundered vs after this sorte, least that by silence we might seeme to confesse the faulte, and specially bicause that in the open Councell, wherein he wil suffer no man, but onelye suche as are sworne and addicted vnto his vsurped power, to haue authoritie, to giue a voyce or to declare his minde, we can in no wise be heard (for therof in the laste assemble at Trente, we had ouer much experience, what time the Embassadours and diuines of the Princes and of the free cities of Germany, were vtterly excluded out of all their assembles: nother can we yet forget how that Iulius the .3. tenne yeares past, in his bul straightlye did forbid, that no man of oure profession shoulde be heard in the councell, onlesse paraduenture there were any that woulde recante and chaunge his opinion) euē for these causes specially we haue thought it good to render a reasō of our faith by writinge, and vnto

Why thys Apologye was writen

vnto suche thinges as are openly obiected againste vs, truly and opēly to answer, to the entēt ꝑ whole world may see the partes and the foundacion of that doctrine, whiche so many godly men haue preferred before their owne liues, and ꝑ all men may vnderstande what mā-ner of mē thei be, and what thei do think of God and of religiō, whome the Byshop of Rome, not wel aduised, hath condemned for Heretikes, yea before they wer cal-led to pleade their cause, without lawe, without exam-ple, onely bicause he hearde say, thei differed frō him and from his, in some parte of Religion.

And although in the suspicion of Heresy S. Jerome will haue noe man to be pacient: neuertheles we will demeane our selfe nother bitterly nor tantingly wō ma-ny wordes, nor yet be caried into anye chause with an-ger: although in dede he ought not to seem bitter or tā-tinge that speaketh truth. But this kinde of eloquence we are content to leaue to our aduersaries, who what soeuer thei speake against vs, thoe it be neuer so bitter-ly or slanderously spoken, yet it is modestly spoken and to good purpose, how truly or falsly, thereof they make no great account. Suche kinde of sleightes we haue no neede of, that defende the truth.

But in case wee doe proue that the sacred Gospell of God and the auncient Bishops to gether with the pri-mitiue Churche, bothe make for vs, and that we haue vpon iuste cause, bothe departed from these men, and also retourned now againe vnto the Apostles and olde catholike fathers, and that we do it in dede not couertly or craftely, but with a good conscience before God, tru-ly, frākly, clerely and plainly: if thei them selues whiche flie our doctrine, and will be called Catholikes, shal cu-

dently se al those titles of ãtiquity, wherin thei glory so much, wrong out of their hands, and that ther is more pith in our cause then euer thei could imagine: we trust no man amongest them will be so negligent of his saluatiõ, but that he will at sometime take in hande to bethinke him selfe, vnto whether parte it were best for him to sticke vnto, and truly no man, except suche a one as hath hardned his hart and wil not heare, shal repẽt him selfe of his laboure to haue geuen eare vnto oure defence, and to haue marked both what we do say, and how agreably vnto ỹ whole course of Christiã religiõ.

Answere to the obiection of Heresye.

For whereas thei call vs Heretikes, truly the fault is so great that vnles it be seen, vnles it be felt, vnles it be gryped, with handes and fingers, it ought not easily to be beleued of him that is a Christiã man. For Herely is a renouncing of saluation, a casting awaie of the grace of God, a departing from the body and spirit of Christ. But this thing was neuer amongest these kinde of mẽ, or to their fathers before them, anye thinge newe or strange, that incase there were any that wold complain of their errors, and desire the restitution of true religiõ, suche by and by as inuẽtors of new things, and as factious persons to be condemned for Heretiks. For Christ was called for none other cause a Sãmaritane, thẽ for that he was supposed to haue declined vnto a certaine new religion and vnto Heresie. And Paule the Apostle of Christe, was called before the Judge to aunswer for himselfe vpon Heresy: I saith he, do worship the God of my fathers, accordinge to this way whiche they call Heresy, beleuing all things that are written in the lawe and the Prophets. Act. 24.

To be short, this whole religiõ which Christiã mẽ do profesſe

professe at this date, in the first beginnings therof was called of Heathē men a sect and an Heresy, they wt these voyces alwaies filled the eares of Princes, to the entēt that thei being once broughte vpon an opinion conceiued before hād, to hate vs and to take whatsoeuer shold be said on our behalfe to be factions and Heresy, might be caried from the matter it selfe and from hearinge of the cause. But the greater and the horibler the fault is, so muche ought it to be proued with greater and more euident arguments, specially in these daies, nowe that men haue begonne to giue lesse credite vnto these mens dreames, and more diligently to examine their doctrine then afore they wer accustomed. For the people of God is otherwise instructed nowe, then they were when al thinges that wer set forth by the Popes of Rome, wer taken for the Gospell, and al religion depended only vpō their authoritie, The holy scriptures are now abroade, the writings of the Apostls and Prophets are abroad, out of the which both all truth and catholike doctrine may be proued, and all Heresye confuted. Tertul. in Apologeti. 2. Tim. 3. 16.

But wheras of all these authorities these men bring not a word against vs, and neuertheles to be called Heretikes that haue not declined nother from Christe, nor from the Apostles, nor from the Prophets, it is very iniurious and to to greuous. With this sword Christ repulsed the Deuill when he was tempted of him: wyth these weapons all loftinesse that auaunceth it selfe against god must be ouerthrowē & vāquished. For al scripture, saith Paul, inspired of God, is profitable to teach to confute, to instruct, to reproue: ꝑ the mā of God may be perfect & furnished vnto all good workes. Thus alwais ꝑ godly fathers fought against Heretiks wt none other 2. Cor. 10. 2. Tim. 3. 16. De unitate Eccle. cā. 3.

other weapons, but out of ỹ holy scripturs. Augustine when he disputed againste Petylian the Donatiste heretike: Sucker not, saith he, to be hearde these wordes amongst vs, I say, or ỹ saiest: rather let vs speake thus: This saith the Lord. Ther let vs seke the Church, there let vs trie out our cause. And Jerome saith: All those thinges whiche without the testimonie of the Scriptures are affirmed, as thoe thei were deliuered from the Apostles, are beaten downe with the swoorde of God. Ambrose also vnto Gratian: Let the Scriptures, saith he, be asked the questiō, let the Apostles be asked, let the Prophets be asked, let Christe be asked, for the Catholike fathers & Byshops in those daies, doubted nothing that oure religion might be sufficientlye proued oute of the Scriptures of God. Nor at any time durste they accounte anye man for an Heretike, whose errore they coulde not plainly and euidently reproue out of the selfe same scriptures. We therfore do say for to answer with S. Paule, that accordinge vnto this way, whiche they call Heresy, we do worshipp God the father of our Lord Jesu Christ, & we receaue al things ỹ ar̄ writē other in the law or in ỹ Prophets, or in ỹ bokes of the Apostles.

The same sētence was founde against Maximum Byshop of the Arrians Li. iii. c. xiiii. in the firste chapter of Aggeus.

Act. 24.

Wherefore if we be Heretikes, if these men be as they will be called Catholikes, why do they not that thynge which thei see the Fathers, true Catholike men in dede, alwaies did? Why do thei not cōuince vs out of the holy scriptures? Why do thei not call vs to be tried by thē? Why do thei not make it appeere that we haue seuered oure selues from Christe, from the Prophets, from the Apostles, frō the holy Fathers? Why stagger thei? Why flie thei? it is Gods cause. Why doubte thei to commit it to Gods worde? But if we be Heretikes whiche referre

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all oure controuersies vnto the holy Scriptures, and make oure appeale vnto the selfe same wordes whiche we knowe are sealed by God him selfe, and doe preferre them before all thinges that may be deuised by manne: what shall we saye to these men, what manner of men, or by what name were it conuenient to cal these that ar afraide to stand to the trial of the sacred scriptures, that is to saie, the iudgment of God himselfe, and preferre before them their owne dreames and moste colde inuentions, and for their owne traditions sake, nowe manye yeares haue broken the ordinances of Christ and of the Apostles? Sophocles the Poet, when he was accused, beinge an olde man, to the Iudges, of his sonnes for a dotarde and a foole, and as one that fondely consumed his goodes, and therefore seemed to haue neede of a tutor: for to purge himselfe of this slaunder came into the courte, & after he had reade Oedipus Coloneus, a tragedie, which euen in the selfe same time that he was accused in, he had writen wyth great diligence and very elegantly, by and by he asked of the Iudges, whether that verse seemed to be the verse of a dotinge man.

Euen so we, because that vnto these men wee seeme to be madd, and are slaundered of them as Heretiks, as who woulde say, we hadde now nothinge to do nother with Christe, nor wt the Churche of God, haue thought it shoulde not be vnconuenient nor vnprofytable, if wee did plainely & freely declare vnto the worlde that faith wherin wee stande, and all oure hope whiche wee haue in Iesus Christ, that al men may see what we do holde touchinge euery parte of Christian religion, and maye iudge with themselues, whether that faith whiche they shall see confirmed with the wordes of Christ, with the

writinges of the Apostles, with the testimonies of the Catholike fathers & with the examples of many ages be only a raginge of madde menne, and a conspiracie of Heretikes.

The doctrine cõmonly receaued in the Churche of Englande.

Of God.

WEe beleue therfore that ther is one diuine nature & power, which we do cal GOD, & the same is distincted into thre equa persõs, the Father, the Sonne, & the holy Ghoste, al of one power, of one maiesty, of one eternitie, of one diuinitie, of one substance. And all be yt those three persons bee so distincted, that nother the father is the sonne, nother the sonne is the holy ghoste or the father, yet that there is but one God, and the same onely to haue created heauen and earthe and all things that are contained within the compasse of heauen.

Of Christe.

We do beleue that Jesus Christe the onely sonne of the eternall father, accordinge as it was decreed longe sythens before all begynninges, when the fulnesse of time was come, toke flesche and the whole nature of man of that same blessed and pure Virgine, to the entẽt to declare vnto men the secret and hidde will of his father, whyche was hydden from all ages and generations, and to the entente that in the bodye and nature of man he myght accomplish the mistery of oure redemption, naylinge oure Sinnes and ỹ same Handewriting whiche was written againste vs, vnto the Crosse.

We beleue that for oure sakes he dyed and was buried, descended into Hell, the thyrde day by diuine power retourned vnto lyfe and rose agayne, after forty dayes in the sighte of his disciples he ascended into heauen for to fulfill all thinges, and the very same bodye wherein he was borne, wherein hee was conuersaunte vpon earthe, wherein he was mocked, wherein hee suffered

moste

moste greeuous tormentes and cruell kynde of deathe, wherein he rose againe, wherein he ascended vnto the ryghte hande of the father, hee hathe placed in maiestie and glorie aboue all princely dignitie and power and vertue and rule and all names that are named not onely in this worlde, but also in the worlde to come, and that nowe he sitteth there, and shal sitte vntill al things be perfectly fynyshed. And albeit that the maiestie and diuinitie of Christe bee spred ouer all, yet his bodie, as Augustine saithe, muste bee in one place, Christe gaue vnto his bodie maiestie, but the nature of his bodie hee toke not awaie. Nor we muste not affirme Christe in suche sorte to be God that we shal deny him to be man. And as Vygill ye martyre saithe: Christ in his humaine nature did leaue vs, but in his diuinitie he did not leaue vs: & thoughe he be absent from vs touching the forme of a seruant, yet he is alwaies wt vs in ye forme of God.

Aug. tract. 5. in Ioannem.

Act. 3.

Aug. tract. 3. in Ioannem.

Ad Dardanũ.

chen. li 3.

Fulgentius ad Regem Trasimundum.

From that place wee beleue that Christe shall come agayne for to execute that same publike and vniuersall Judgemente, as well ouer those whiche hee shall finde yet remayninge a liue in their bodies, as those that be deade.

Of the holy Ghooste.

We beleue that the holy ghoste, whoe is the thyrde person in the holie trinitie, is very God: not made, not created, not begotten, but proceedinge from boothe the father and the sonne by a certaine waie whiche is vnknowen to menne, and not able wyth wordes to be expressed, that yt is hys worke to make tender the hardnesse of manes harte, what tyme as other by the holsome preachynge of the Gospell, or by any other meanes hee is receaued into mans harte, and that he lightneth them and leadeth them into the knowledg of God

and into all way of truthe, and into a newnesse of their whole life, and perpetuall hope of saluacion.

Of the Churche.

We do beleue that ther is onely one Churche of God, and that the same is not shut vp as in time past among the Jewes into any one corner or kingedome, butte is Catholike and vniuersall, & dispersed into al the world, so that nowe there is no nacion that maye truely complaine that thei be excluded, and can haue no parte with the Churche and people of God. We doe beleue that the same Church is the kingdome, is the body, is the spouse of Christe, and of this kingdome that Christe is the only Prince, of this body that Christe is the onely heade, of this spouse that Christe is the onely bridgrome: and that there be in the Churche diuers ordres of ministers, some be Deacons, some Elders, some Bysshoppes, vnto whom the instruction of the people and the charge and prouision for thinges appertaininge to religion is committed, and yet that there is noe one man, nor that any one can be superioure and ruler ouer all: for wee beleue

Christ hath no vniuersall deputie.

bothe that Christe is alwaies present with his Church, and that he needeth no Vicare that shoulde supplie hys roume in all pointes: and that it is impossible for anye mortall man so muche as to comprehende in his minde, muche more to set in ordre and rightly and profytablye to gouern the whole vniuersall Churche, that is to say, all partes of the worlde: that the Apostles as Cypriane

De *simplicitate Prælatorum*.

saithe, were all of lyke authoritie, and that the rest were in the very same degree that Peter was. That it was spoken indifferently to them al, Feede to them all, Go in to the whole worlde, to them all, Teache the Gospell:

Ad Euagriũ.

And as S. Jerome saithe, that all Bysshops in what place so euer thei be, other at Rome, or at Eugubin, or

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at Constantinople, or at Rhegium, be al of like desert & of like preesthoode. And as Cyprian saith, that ther is but one Bishoprike, and euery one holdyng a part therof, dothe administer the whole: and accordinge to the sentence of the Councel of Nice, that the Romaine Byshoppe hathe no more right ouer the Churche of God, then the other Patriarks of Alexandria & of Antioche: as for the byshop of Rome, who at this day chalengeth all thinges to himselfe alone, vnlesse he do his office, vnlesse he administer the Sacraments, vnlesse he instructe the people, vnlesse he admonishe, vnles he teache, ought not of right to be accompted a Byshoppe, or so much as an Elder in the Churche: for a Byshoppe as Augustine saith, is the name of a worke and not of honore: so that he may know & assure himself to be no Bishop that coueteth to beare rule and not to profite: as for to be heade of the whole Churche or an vniuersall Byshop, it is no more possible for him or any other mortall man, then to be the bridegrome, the light, the saluacion, the life of the Church, for these be the priuileges and names of Christ onely, and vnto him alone properly and only they do appertaine. Nother before Phocas the Emperours tyme, (whoe wee knowe well inoughe by a moste detestable murder, in killinge the Emperoure Maurice his Lorde & master, aspired vnto the Empire) that is to say, before fiue hundreth & thirteene yeares after the byrth of Christ, was there euer any Bishop of Rome that euer suffered himself to be called by so proude a name? The Councell also of Carthage did expressly forbid, that any Byshop shoulde be called other the highest Byshop or the chiefe preest. And for the bishoppe of Rome, in asmuche as he wil be called at this day after this sorte, and chalengeth

De simplicitate Prælatorū.

1. Tim. 3.

Gregor. in Regist. Li. 7. Epist. 69. cap. 47.

to hymselfe an authoritye not due vnto hym, besydes that openlye hee doothe contrarye to the olde Counceils and contrary to the fathers: if hee will beleue hys predecessor Gregory, he taketh to himselfe an arrogant, prophane, sacrilegious & Antichristian name: he is the kinge of all pride: he is Lucifer, in asmuche as he preferreth himselfe before his brothren, he hath cast away faith, he is the fore runner of Antichriste.

Gregor. lib. 4 Epist. 76. 78 &c. & lib. 7. Epist. 95.

The callinge of Ministers.

We say also, ỹ ministers ought to be lawfully called & rightly and ordrely appointed vnto the administration of the Churche of God, and that no man maye thruste in himselfe to the holy ministerie after his owne wyll & pleasure. So much greater is the iniury ỹ these men do vnto vs, in whose mouthes nothing is more common, then that amongest vs nothinge is done by ordre, nothinge comely, al things in confusion & ful of troble amongest vs: all men to be preestes, al men to be doctors, all men to be interpreters.

The authoritie of Ministers.

We say, that Christe hathe geuen vnto ministers authoritie to binde, to lose, to open and to shutte. And ỹ the office of losinge doothe consiste herein: when that other to suche as are ouerthrowen in their owne consciences and ar truly returned to a better minde, the minister by the preaching of ỹ Gospel offereth ỹ merites of Christ and absolucion, and doth assure him of the remission of his synnes and of the hope of eternall saluacion: other when suche as in any greuous and slauderous offence, & by some notable & publike faulte haue offended their brothrens consciences, and therby haue in manner alienated themselues from the cõmon societie of ỹ Church and from the body of Christe, after that thei do returne againe to a better minde, he dothe reconcile, gather and restore

restore home againe vnto the felowship and vnitie of the faithefull: and the authoritie of bindinge and shutting, we saie, he exerciseth as oftē as other vnto the vnbeleuers & stubburne persons, he shutteth vp the gates of the kingedom of heauen, and threateneth vnto them the reuenge of God & euerlasting punishment: or when he excludeth out from the bosome of the Church such as are openly excommunicated, the sentence that is geuen after thys sorte by the ministers of the Churche, God doth so cōfirme, ỹ whatsoeuer by their ministerie here in earthe is losed or bounde, that same will he lose and binde and make good also in heauen. The key whereby thei haue power other to shut vp or to open the kyngedome of heauen, we say with S. Chrysostome, that yt is the knowledge of the scriptures, and with Tertullian, the interpretation of the lawe, and with Eusebius the worde of God, and that the disciples of Christ receaued this authoritie, not for to heare the secret cōfessions of the people, or to occupie thēselues about priuy whysperinges (whiche their sacrifisinge Prestes, at this daye al of them, do in euery corner, & in suche sorte thei do it, as thoe the whole power and vse of the keys did consist therein alone) butte to the entent thei shoulde go, thei shoulde teache, thei shoulde openly preache the Gospell, that vnto suche as beleued thei mighte be a sauer of life vnto life: vnto the vnbeleuing and vnfaithful persons, the sauer of death vnto death, to the entent ỹ the myndes of the godly beinge ones astonnied with the conscience of their life paste & of their synnes, after thei shoulde beginne to beholde the light of the Gospell and beleue in Christe, euen as a dore with the key, so might they be opened wyth the worde of God, & that the wicked and

The keys of the kingdom of heauen.

2 Timoth. 3.

stubborne

stubborne and such as woulde not beleue & returne into ỳ high way, as men ỳ wer faste locked & shut vp should be lefte to themselues, & become euery day as S. Paule saith, worse and worse. This (saie we) is the reason and order of the keys, and by this meanes, mens consciences ar other opened or closed vp. The minister we deny not is the Judge, but as Ambrose saith, he hathe no title of right to take any rule and power vpon him. Wherfore Christe for to reproue their negligence in teachinge, cried out vpon the Scribes and Pharises in these words: Wo (saith he) be vnto you Scribes and Pharises, whyche haue taken away the keis of knowledge, and haue shutte vp the kingedome of heauen before men. And for as muche as the key wherwith the entry into the kingdome of God is opened vnto vs, is the worde of the Gospel, & the interpretation of the law and of the scriptures: whereas Gods worde is not, there we say is not the key. And by reason that one Word is geuen vnto al, and all haue but one key, the authoritie of al ministers, concerninge openinge and shutting, must nedes be one. Yea moreouer the Pope himselfe, although his Parasites singe this songe neuer so sweetlye vnto him, Unto thee will I giue the keys of the kingedome of heauen, as though thei appertained vnto him only and to no man els, vnlesse he endeuoure himselfe so that the consciences of men may be tourned, and submitte themselfe vnto Gods worde, we deny that other he openeth or shutteth or hath any keys at al. And albeit he should teache and instructe the people, the whiche woulde God he woulde bothe do it in deede, and finde in his harte at ỳ length to thinke, ỳ it were at the least some part of his office, yet his key shoulde be nother better nor greater than

De pœnitent. dist. 1. ca. uerbum Dei.

Luc. 11.

Mat. 23.

Mat. 16.

than the keys of other men. for who did exempt hym? Who did teache him to open more cunningly, or to loose better then his brethren?

Matrimony we say, in al kindes and states of men, in Patriarkes, in Prophets, in Apostles, in holy Martyrs, in Ministers of the Churche, in Byshops, is holy & honorable. And as Chrysostome saith, that it is lawfull and rightefull to ascende therewith vnto the Byshopps chaire: & as Sozomenus saith of Spiridion, and Nazianzenus of his father, that a godly & a diligent Byshop exerciseth hys office in the Ministerie neuer a whitte the worse for that cause, but rather better and to more profite. That lawe whiche violently taketh this libertie frō men, and driueth them against their will to a single life, we saie with S. Paul, is the doctrine of Diuells. And ỹ therupon (as the Byshop of Ausborough, Faber, the Abbot Panormitanus, Latomus, and the Thre parted worke whiche is added vnto the seconde Tome of the Councells, with others of the Popes garde, yea and the matter it selfe, and al histories do confesse) an vncredible vncleanes of life & of manners in the ministers of God, and moste horrible mischiefes haue insued. And therfore Pius the seconde, a Byshopp of Rome sayde very well, that he sawe many causes, why wyues should be taken away from the ministers of the Churche: but hee sawe bothe many moe and more waightier, why thei should be restored agayne.

Matrimony of Ministers.

In Titum primo, hom. 11. Theophyl. ad Titum. 10. Eu. li. 10. cap. In monodia sua super Basilium.

1. Timoth. 4.

Platina in vita Pij. 2.

We do receaue and embrace all the Canonicall scriptures, bothe of the olde and of the newe Testament: and we giue thankes vnto our God, that he hathe raised vp that light before vs, that we might alwaies haue it before our eies, lest that other by the deceit of mē, or guiles

Of the canonicall scriptures.

of the deuil, we shoulde be caried away after errors and fables. These we acknowledg to be ỹ heauenly wordes, by the which God hath declared his will vnto vs: vpon them onely men may repose there conscyences: In them all, those thinges, what soeuer are necessarye vnto oure saluation (as Origen, Augustine, Chrysostom, and Cyryl did teache) are fully and plentifully contained. These be the myght and powre of God vnto saluation: these be the foundacion of the prophets & the Apostles, whervpon is builded the Churche of God: these be the moste certaine rule, whereby the Churche of God, in case it do stagger or erre, may be directed, and to the which al doctrine of the Churche ought to bee called to his triall: Against the which no lawe, no tradition, no custome is to be hearde: no not if Paule him selfe or an Aungell from heauen shoulde come and teache an other way.

The Sacraments of the Churche.

We doe receaue the sacramentes of the Churche, that is to say, certen holy tokens & ceremonies, which Christ woulde haue vs to vse, that in them he might set before our eies the mysteries of our saluatiõ, and more strongli confirme that faith whiche we haue in his bloude, and seale vp his grace in oure hartes. And these we doe call wt Tertullian, Origen, Ambrose, Augustine, Hierome, Chrysostome, Basile, Dionyse, and other Catholike fathers Figurs, Signes, Badges, paterns, counterpanes, formes, seals, tokens, Similitudes, examples, Images, Remembrances, and memories. And we doubt not also to say with the selfe same fathers, that they be certaine vysible words, seales of righteousnes, badges of grace: and we doe expressly pronounce, that in the supper, vnto suche as doe beleue, there is truly deliuered the Body & Bloude of the Lord, the flesh of the son of God, quick-

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ning our soules, the foode of immortalite, grace, trouth, life: & that ỳ same supper is the cõmunion of the body & blood of Christ, by the partaking wherof we are quickned, we are nourished & fed vnto immortalite, and by the which we ar coupled, we are vnited & grafted into ỳ body of Christ, that we might dwell in hym and he in vs.

Of Sacraments which are properly to be reckened vnder that name, we do acknowledg twoe: the sacramẽt of Baptisme, and the sacrament of Thankes giuing: for so many do we find deliuered & consecrated by Christe, & approued of the olde fathers, Ambrose & Augustine. The number of Sacramẽts

And that Baptisme is a sacrament of Remission of sinnes, and of that same washing wherby we ar clensid in the bloud of Chryst: and from this sacrament no mã, that will professe the name of Christe, nother yet the young Infantes of Christian men, in asmuche as they ar borne in sinne and do appertayne vnto the people of God, ought to be put backe. Baptisme.

We do acknowledg the Lordes supper to be a sacrament: that is to say, an apparant symbole & signe of the body and bloud ot Christ, wherin is set after a manner before our eis the death of Christ and his Resurrection, and whatsoeuer he did here in his humane body, to the intent we should gyue thanks for hys death and our deliuerance, & ỳ by often resorting vnto the sacramentes, we shoulde continually renew the remembrance therof: that we might be fedde with the trew body and bloode of Christ to the hope of resurrection and of lyfe euerlasting, & that we might be most assured, that the bodye & bloode of Christe is the same thing towardes the nourishing of our soules, ỳ breade & wine is in ỳ feding of our bodies. Vnto this bãket ought al the people to be biddẽ, The Lordes Supper.

that altogither might be partakers one with an other, and might yelde an open signification and testimony of the felowshyp thei haue amongest them selfe, and of that same hope whiche thei haue in Christe Jesu. Wherefore in case there were any that would only be a looker on, & abstaine from the holy communion, such ỹ olde fathers, and the Bishops of Rome in the first age of the Church before that priuate masses came vp, did excommunicate as a wycked and a Heathen man: neither was there any Christian man in those daies that toke vpō him, whyles other men gased on, to communicate alone. Suche a decree Calixtus in time paste dyd make, that after the consecration, all shoulde communicate, vnlesse thei had rather stande without the Churche dores: for so saithe he, hath the Apostles ordeined, & the holy Church of Rome doth holde. Unto the people also what time thei come to the holy communion, we saye bothe the partes of the sacrament ought to be giuen: for so Christe commaunded it, and the Apostles in al places did ordeine it: and al the olde fathers and catholike Byshops did folow it. And ỹ if any man do the contrary, he committeth (as Gelasius saith) sacrylege: and that oure aduersaries, suche as at this day reyecting and abolyshing the holy communion without gods worde, without any authoritie of the olde Councells, without any Catholike father, yea and without reason, do defende priuate Masses, and the dismemberinge of sacraments, and do it not onely contrary to the expresse commaundement and will of Christe, but also contrary to al Antiquitie, do moste wickedly therin, and are cursed theues, and commit sacrilege.

Chrisostom. ad Ephes. ser. 3. cap. 1.

De Cons. dist. 1. cap. omnes.

Dist. ca. seculares.

De consecra. dist. 2. ca. peracta.

Bothe kyndes appertaine to the people,

De Consecra. Dist. 2. ca. comperimus.

The presence of Christe in the Supper.

We say that the breade and wine are holy and heauenly misteries of the bodye and bloode of Christe: and that

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in them Chriſte himſelfe, the true breade of eternall lyfe, is ſo preſently deliuered vnto vs, ỹ we do truly receaue his body and bloode through faith. Neuertheleſſe we do not ſo ſpeake it, as though we ſuppoſed that the natures of breade and wine were vtterly chaunged and came to nothinge, as many in theſe laſte ages haue dreamed, though hetherto thei could neuer wel agre among themſelfe of their dreame. For Chriſte neuer went about to make that a wheaten cake ſhould caſt away his owne nature, and put vpon hit a certeine newe Godheade, but rather for to chaunge vs, and as Theophylactus ſpeaketh, to tranſelement vs into his bodye: What maye be more plainely ſpoken, then that whiche Ambroſe ſayth: The bread & wine are the ſame thyngs, that thei were, and are chaunged into an other thing. Or whiche Gelaſius ſaith: It ceaſeth not to be the ſubſtance of breade or nature of wine: or whiche Theodorete ſaithe, After the ſanctification, the myſtycall ſignes caſte not away theyr owne propre nature, for thei remaine in their owne former ſubſtaunce, figure and kinde: or whiche Auguſtine ſaith, That whiche you ſe, is the breade and the cup, the whiche thing euen your eies do tell you, but that which your faith comminge to be inſtructed dothe require, the breade is the body of Chriſte, the cup his bloode. or whiche Origen ſaith, That breade which is ſanctified by the word of God, as concerninge the matter, goeth into the belly, and is caſt into the withdrawing place. Or which Chriſte ſaid, not onely after the conſecratiõ, but alſo after the Communion ended: I wil drinke no more of the frute of the vyne: for it is certaine that oute of the vine cometh Wine, not bloode. Nother yet in ſaying of theſe thinges doe we take any thinge from the dignitie of the

Tranſubſtantiation vnknowen to the Fathers.

In Ioan. cap. 6

De ſacra. li. 4. cap. 4.

In Dialogis primo & .2.

In ſermone ad infantes.

De Conſecrat. Diſt. 2. ca. qui manducant.

In Mat. 15.

Luc. 22.

Lordes supper, or teache that it is onely a colde ceremony, and that in hit ther is nothinge done: as many men do slaunder vs, for we do constantly affirme, that Christ dothe truely exhibite hym selfe present vnto vs in his sacramentes: in baptisme, to the intent we shoulde put him vpon vs: in the Supper, that by faythe and in spirite we myght eate him, and oute of hys passion and bloode we myghte drynke lyke euerlasting. And all this we say, is done not faynedly and coldely, but in very dede and truly. For albeit we touche not the body of Christ with oure teeth and iawes: yet with faythe, mynde, and spirite we take holde of hym and crushe hym. Nother is that faithe vaine whiche imbraceth Christe, nother is that thynge coldely receaued whyche is receaued wyth minde, faithe and spirit. For so in these misteries Christ himself wholy in his perfection is offered and geuen vnto vs, that we knowe moste assuredly, that we are nowe become flesche of hys flesche, and bone of hys bones: and that Christe dwelleth in vs, and we in him.

Wherefore, in the administration of these misteries before menne come vnto the Communion, it is to good purpose that the people are admonyshed to lyft vp theyr hartes, and to dyrecte vppe theyr myndes towardes heauen: for there is hee vpon whome we muste satisfye oure hunger, and liue. And Cyrillus saythe, that in the receauinge of misteryes, all grosse imaginacions muste be putte awaye. And the Councell of Nyce, as yt ys cited in greeke of some, dothe expressly forbydde vs, that we shoulde not basely occupy oure myndes aboute the breade and wine sette before vs. And as Chrysostome writeth right well, We saye that the body of Christe is the Carcas, and we muste be the Egles, that we maye know

De Consecra. isti. 1. ca. Quando.

knowe that we ought to flye a highe gate, if we will attayne vnto the bodye of Chryste: for this is the Table of Egles, not of Jays. And Cyprian, This breade saith he, is meate of the minde, not meate of the belly. And Augustine: Howe, saith he, shal I holde him that is absent? Howe shall I reache forthe my hande into heauen, that I might holde hym there sitting? Reache out, saithe he, faithe, and thou haste caught him.

De cœno Domini.

In Io, tra. 50.

As for the Marchaundyses and open saales of masses, and the bearing vp and downe and worshiping of breade, and suche other ydolatrous and blasphemous follies, whiche no man can affirme that Chryste and his Apostles deliuered vnto vs, we suffer not in oure Churches. And we do iustly reproue the Byshops of Rome, which without Gods worde, without authoritie of the holy fathers, without any example, after a newe guyse, doe not onely sette forthe to the people the sacramentall breade to be worshypped with godly honoure, but also thei carry it about vpon an ambelinge horse, where soeuer thei ride themselues, as in times paste the Persians did fier, and the Egyptians the relikes of Isis: and thus thei haue now brought the sacramẽts of Chryste to be a pagent & a solemne pompe, to the entent that that thing whereby the deathe of Chryste shoulde be continually remembred and celebrated, and wherein the mysteries of oure redemption shoulde bee deuoutly and reuerently renewed, shoulde serue for nothinge els but to feede mens eies with foolyshe sightes and wanton boyes games. And where as they saie and perswade also sometimes to fooles, ỹ in their masses thei can distribute & apply vnto men (which many times think nothing on ỹ matter, nor vnderstãd what is in hand) al the merites of the death of Chryste,

Abuses of the Lords supper

Libro de Ceremoniis ecclesiæ Romane.

How the merits of Christ ar applied vnto vs.

Christ, it is a matter to be laughed at, and also both Hethenish and foolishe. For oure faithe dothe apply vnto vs the death and crosse of Christe, not the masking of a sacrifising preeste. The faith saith S. Augustine, of the sacraments, doth iustify, not the sacramēt. And Origen saith, He is the preest and the propitiation, and the sacrifice, the which propitiation cōmeth to euery man by the way of fayth. And in like wise saye we, that without faith the sacramentes of Christe profite nothing, no not the liuinge, muche lesse them that be deade. For as touching that thei ar wonte to boast them of their Purgatory, althoe we know it is not very newly inuented: yet yt ys nothing but mere foolish and an olde wiffes tale. Augustine sometimes saith, that there is suche a certain kinde of place, sometimes he denyeth not but it may be, sometimes he is in doubt, sometimes he doth vtterly deny it, and supposeth that men ar deceuid therin through a certen curtaise inclination of good wil. Neuer the lesse of this one erroz, so great a haruest is growen to the sacrifising preestes, that in as much as Masses were publikely and openly solde in euery corner, the temples of God were made shoppes of marchandyse, and the miserable worlde was perswaded, that nothinge was more salable, out of doubt to these men ther was nothig more profitable.

Ad Rom. ca. 3. lib. 3.

Purgatorye.

Aug. in psa. 85

In Enchiridion cap. 67.

De ciuit. Dei. li. 21. ca. 26.

Cōtra Pelagianos. lib. hypognosticon. 5.

Towching ỹ multitude of idle cerimones, we know S. Augustine greuously complained of thē in his time. Wherefore we haue cutt of a great numbre of them, bicause we knew that mens consciences were greuously combered wt them, and the Churche of God burthened.

Of Ceremonies.

Ad Ianuarium epist. 119.

Neuertheles we doe reteine and reuerently exercyse not onely suche as we know were commended vnto vs by

by the Apostles, but also certen others, suche as semed vnto vs might be borne without any hurte in the Church, bicause we wold haue all thinges done in the holy assembly, accordyng as S. Paul cõmaundeth, cõly & in order. Agayne, all such as we perceiued to be other very superstitiouse, or could, or filthy, or foolish, or cõtrary to the holy Scriptures, or that were vnfit for mẽ that had their right wits, of which sorte of ceremonies there be at this daye in the Papacy an infinit nõber, without exception we haue vtterly refused, bicause we wold not haue the right worship of God any longer defiled with suche foolishnes.

We pray, as it is meete, in that tonge whiche euery man amongst vs doth vnderstand, to thintent that the people, as Paule doth admonish vs, by ỹ cõmon praier may receaue a cõmon profit, accordyng as all the good fathers & catholike byshops, not only in the old testamẽt, but also in the new, bothe did pray them selfs and taught ỹ people to pray also: leaste that, as S. Augustine saith, like Popingays & blacke birdes we might seeme to pronounce that thing, whiche we knowe not what it meaneth. Prayer in our owne tonge. *Auguſt. in Pſa.* 18.

As cõcerning mediators & spokes mẽ, by whome we might haue accesse vnto God the father, we haue none other but Jesus Christ, in whose name only al thinges ar obteined of the father. It is very foule and altogether Heathenish, that whiche we see done euery where in the Popes Churches, not only bicause thei wil haue an infinit nomber of meanſmakers to speake for them, and that altogether without the authoritie of Gods word, in so muche, that as Jeremye saith, the nũbre of Gods now dothe cõteruaile or rather excede the nũbre Of intercession and worshipinge of Saintes. *Hier. 2. & 11.*

of the cities, and the wretched people knoweth not, towardes whiche of them it behoued them most to turne themselfe: not bicause that albeit they be so many that they can not be numbred, yet vnto euery one of thē thei haue apointed a seuerall office what they shal procure, what they shal giue, what they shall bring to passe: but also bicause that bothe wickedly & impudently they cal vpon the virgin Mary, that she would remembre how she was a mother, that she should cōmaunde her sonne, and put in vre the authoritie that she hath ouer him.

Bernardus.

Of original sinne.

We say that mā is borne in sinne, & leadeth his life in sinne. That no mā can say truely, My hart is cleane: ý the most iustest mā is an vnprofitable seruant: that the law of God is perfect, & requireth of vs a perfect and a ful obediēce: that we in this life by no meanes cā satisfie the duety ý thereto doth appertaine: Nor that there is any man that by his owne strēgth can be iustified in ý sight of God: & therfore that our onely sanctuarie and refuge is to the mercye of our Father through Jesus Christ, to thintēt we may assuredly perswade our selfs ý he is the propitiatiō & mercie sacrifice for our sinnes, that w̄ his bloud al our spottes ar wiped away: that he hath pacified al thinges with his bloud shedde vpō the crosse: that he with that one and onely sacrifice, whiche ones he offered vpō ý Crosse, hath throughly perfected all thinges, & for this cause what time he was dyeng, he sayd: It is finished. as thoe he wold signifie therby, that the Raunsome for sinne of all mankinde is payed.

Of redemptiō by Christe.

The sacrifice of Christe is perfect.

This sacrifice, in case there be any mā that thinke it not sufficient, let them goe hardely & seeke out a better. We truly both bicause we know ther is but one, we ar cōtent w̄ one, & loke for none other: & bicause it was to be offered but onely ones, we doe not cōmaunde it to be

repe-

repeted: & also bicause it was ful & perfect in al respects, we haue not instituted a cõtinual succession of sacrifices.

Now although we say we haue no confidéce in our workes and doynges, & doe grounde the whole course of our saluatiõ in Christ onely, neuertheless we say not therupon ỹ we may liue loosly and wãtonly, as thoe it were inough for a Christian man to be dipped onely in ỹ water & to beleue, & ỹ nothing els is to be looked for at his hande. Trew faith is liuely and can not be idell. Of good workes.

Wherefore thus we doe teache the people: that God hath called vs not to giue our selfs to excesse and our owne luste, but as Paule sayeth, vnto good workes, to thintent to walke in them: ỹ God hath drawen vs out of the powre of darkenes, for to serue the liuyng God, for to cut of the remaines of sinne, for to worke our saluation in feare and trembling, that the spirit of sanctification might appeare to be in our membres, & Christ him self thorough fayth to dwell in our hartes.

To cõclude, we do beleue ỹ this self same flesh of ours, wherin we doe liue, albeit whẽ it is dead it turneth into duste, yet at the laste day it shall returne agayne to life, through the spirite of Christ which dwelleth in vs. In that daye, what so euer in the meane time we suffer for his sake, Christe will wipe from our eyes all maner of teares: and we by him shall enioye life euerlasting, and be with him for euer in glory. So be it. Of the resurrection.

These be those heresies for the which a good parte of the world is cõdemned at this daye, vnheard. Wherfore they ought rather to haue brought their action agaynst Christe, agaynst the Apostles, agaynst the holy Fathers: for these thinges haue not onely procedid frõ them, but also by them they were establyshed: onles

perauẽture these men wil say, the whiche also perhaps they will not sticke to say, that Christ did not ordeyne the holy cõmunion, to thintent it should be distributed among the faithful: or that the Apostles of Christ and the old fathers sayd priuate Masses in euery corner of theyr churches, sometimes ten, somtimes twẽty at ones in one day: or that Christ & the Apostles did restrayne al the people from the Sacrament of his bloud: or that euẽ that thing, whiche at this day is done euery where amongst them, and is so done, that who that doeth otherwise, they cõdemne him for an Heretike, is not called of Gelasius their owne man, sacrilege, or that these be not the wordes of Ambrose, Augustine, Gelasius, Theodorete, Chrysostome, & Origene: that bread and wine in the Sacraments remayne the same thinges ỹ they were before: That whiche is sene vpon the holy table is bread: that it ceasseth not to be the substance of bread and nature of wine: that the substãce and nature of bread is not chaunged: that the self same bread, for so muche as apperteyneth to the matter, goeth downe into the belly, & is caste out into the priuy place of withdrawing. Or that Christ, the Apostles and holi fathers did not praye in that tonge whiche the people did vnderstand: or that Christ by ỹ one only sacrifice whiche he offered ones, did not perfectly finishe all thinges, or that that sacrifice was vnperfect, so that now we haue neede of an other. All these thinges thei must nedes say: onles perauenture they had rather saye, that all lawe and right is conteyned in the treasury of the Popes bosome: or as one of his hyerlinges & parasytes douted not in time paste to say, that he might dispens agaynst the Apostles, against the Councels, against the Canõs

Dist. 36. Lector. In glosa.

of

of the Apostles, and that he is not bounde by these examples, ordinaunces and lawes of Christ. Dist. 81. Presbyter.

These thinges haue we learned of Christe, of the Apostles and holy Fathers, and the same we doe faithfully teache the people of God, and for the same at this day we are called of hym, forsothe that wil be the prince of Religion, Heretikes.

O mercyfull God. Doe you conclude therfore that Christ him selfe, and the Apostles, and so many fathers haue together all erred? doe you conclude that Origen, Ambrose, Augustine, Chrysostome, Eclastus, Theodorete, were men that abandoned and forsooke the Catholike fayth? Doe you conclude that so perfect agrement of so many Byshops and learned men was nothyng els but a conspiracie of Heretickes? Or els that that thyng whiche at that time was commended in them, is now condemned in vs? and that whiche in them was catholicke, is now, onely bicause men haue chaunged theyr fantasies, sodenly become Schismatike? or that whiche ones was trew, nowe by and by, bycause it pleaseth not these men, shall be false? Wherfore let them bryng forthe an other Gospell, or let them shew causes, wherefore these thinges whiche so longe time hath bene openlye obserued and approued in the Churche of God, ought now at the laste to be reuoked. But we doe certenly knowe, that that same worde which by Christ was reueled, and published abrode by the Apostles, is sufficient as well for our saluation, as also to defende al truthe, and to conuince al heresie. By that same onely, we doe condemne all kinde of olde heretickes, whiche these men saye we do rayse vp agayne out of Hell, the Arrians, Eutychians, Marcionites, A Detestatiõ of Heresye.

Ebions, Valentinians, Carpocratians, Tatians, Nouatians, and at a worde, all such as haue had wicked opinió, other of God the father, or of Christ, or of ỳ holy Ghost, or of any other parte of christian Religion, in as much as by the gospell of Christ they are reproued, them we doe openly pronounce to be wicked and damned, and euen vnto Hell gates doe detest them. And not only this, but also in case they breake out in any place & vtter them self, we doe seuerely & earnestly correct them with lawefull and conuenient punishmentes.

Heresies that rise with the Gospel, ar not bredd by the Gospell.

We cõfesse in deede, that certen newe sectes, and such as before hath not ben hearde of, as Anabaptistes, Libertines, Mennonions, Zuenkfeldians, by & by at the springyng of the Gospell did starte vp. But we giue thãkes vnto our God, the world seeth now wel inough that we nother haue bred, nor taught, nor fostered these monsters. Reade I praye thee whoe so euer thou arte our bookes, they be in euery place to be solde, what was euer written by any of oure men, that might euidently sauer the madnes of these fellowes? No there is no countre so free from these pestilent fellowes, as these be wherein the Gospell is freely & openly taught. But yf menne will consider the very matter diligently & rightly: this is a great argumente that this doctrine whiche we teache is the truthe of the Gospell: For nother is darnell commonly wonte to growe, but with some kinde of grayne: nor chaffe, but with corne. By and by after the time of the Apostles, what time the Gospel was first spred abrode, who knoweth not how many heresies sodenly sprang vp together? Whoe euer heard before of Simon, Menander, Saturnine, Basilides, Carpocrates, Cherinthus, Ebion, Valentine,

Secun-

Secundus, Marcosius, Colorbasius, Heracleo, Luciane, Seuerus? And what shoulde we reherse these? Epiphanius reckeneth fourescore, Augustine moe, and that distincte heresies, whiche grewe vp together with the gospell. Howe then? was the gospell no gospell, bycause that heresies sprange vp together with it? other was Christ therfore no Christ?

And yet, as we sayd, this seede buddeth not amongst vs that openly & freely teache the gospell. Amõgest our aduersaries euẽ in blindnes & in ỹ darke, these pestilẽces doe rise, and gather encrease & strength, wheras truthe is oppressed with tiranny & cruelty, & can not be hearde but onely in corners and in secrete metinges. Let them make a prose, let them giue free course to the ghospell: suffer the truthe of Jesus Christe to shine and to caste forth his beames into all partes: they shal see by and by these shadowes, at the lighte of the gospell to vanishe awaye, euen as the darkenes of the night at the appearyng of the Sunne. For al those heresies, whiche these men doe slaunder vs to foster and to nurrishe, we dayely, whyles they sit still and ar otherwise occupied, doe confute and chase awaye. The cause of heresies.

Where as they saye that we are fallen into diuerse sectes, and that some will be called Lutherans, some Zuinglians, & that we could neuer wel agree amongst our selfs touchyng the summe of our doctrine: what I praye you woulde they haue sayde, if they had bene in the firste age of the Apostles and of the Fathers? when one sayd, I holde of Paule: an other, I of Cephas: an other, I of Apollo. or when Paule reproued Peter: when vpon occasion of stryfe, Barnabas departed from Paule: when that, as Origene dothe testifye, the Dissension amongst those that professe the Gospell ys no certen note of heresie.

the Christians were deuided into so many factions, that thei retained onely the name of Christians commune to them al, els nothing that was like vnto Christian mē: And as Socrates saithe, ꝑ for their dissensions & sectes, thei were scorned openly in stage plaies, of the people: & when that as the Emperour Constantine dothe saye, ther were so many dissensions & braules in the Church, that the misery therof might seeme to passe all the other miseries that were before: Also whē that Theophilus, Epiphanius, Chrysostome, Augustine, Rufine, Jerome, all being Christiās, al Fathers, al Catholikes, did striue amongst themselues with most bitter contentions, and such as could not be appeased: when that as Nazianzenus saith, the membres of one body, one destroied an other: when the Easte parte of the worlde was deuyded frō the West, about leuened breade and for Easter, matters of no great waighte: when in all Councells nowe and then new Creedes and new Decrees wer stamped, what trowe ye these menne woulde haue saide in those daies? To whiche woulde thei haue chiefly applied thē selfe? From which woulde thei haue fledde? Which Gospel would thei haue beleued? Which would thei haue taken for Heretikes, which for Catholikes? Now for two names onely, Luther & Zuinglius, what a busines do thei make? Only to the entēt, that bicause there is somthing wherupon thei two do not yet agree, we shoulde ymagine that bothe of them erred, nother of them had the Gospell, and that nother of them did teache rightlye and truelie.

Sectes and Dissensions of the Papists

But Lorde, what men, trowe ye, be these that fynde faulte with dissensions amongest vs? Do thei all agree amongst themselfe? Hathe euery one of them wel aduy-

sed

ſed himſelfe what waye to folowe? Was there neuer no diſſenſions, no braules amongſt them? How happeneth it then that the Scotiſtes and the Thomiſtes do agree no better about merytes of conueniency, and merites of duety: about orygynall ſinne in the bleſſed virgine, about a ſolemne and a ſimple vowe? Why doe the Canoniſtes ſay, that eare confeſſion is ordained by humayne & poſitiue law, and the Schoolemē contrary, by gods law? Why doth Albert Pighius diſſent from the Cardinall of Caieta, Thomas from Lumbarde, Scotus from Thomas, Occame frō the Scot, Allienſis from Occame, the Nominales from the Reales? And although we paſſe ouer the infinite diſſenſions of Friers and Monkes, wherof ſome of them doe appoint their holines to be in fiſhe, ſome in herbes, ſome in ſhooes, ſome in ſlippers, ſome in a linnen garment, ſome in a wollen, ſome go in white, ſome in blacke, ſome are ſhauen broder, ſome narrower, ſome are ſhodde, ſome are barefoote, ſome girded, ſome vngirded: yet they ought to remember that there be ſome among them that ſay. the body of Chriſt is preſent in the ſupper naturallye: againe there be ſome euen of their owne company alſo that deny it: that there be ſome that ſaye the bodye of Chriſt in the holy Communion is torne and cruſhed wᵗ teeth: againe there be ſome that deny it: that there be ſome that write that the body of Chriſt in the ſacramēt hath quantite and bygneſſe, on the other ſyde there be ſome that denye it: that there be ſome that ſaye, Chriſt did Conſecrate by a certaine power of diuinitie, ſome ꝑ by bleſſing, ſome by fiue ſpecially preſcribed wordes: ſome by repeting of the ſelfe ſame fiue wordes, ſome alſo that in thoſe fiue wordes, by the Pronoume demonſtratiue,

De merito congrui & condigni.

Stephan Gardiner in the Diuels ſophi. Richard. Faber. Recantatio Berengari, Schole, & Gloſa. Guimādus de con. diſt. 2. Ego Beren. Thomas.

stratiue, Hoc, that is to say, This, thinke that the bread of wheate is pointed to: some thinke rather that a certayne thynge whych they call Individuum uagum, is shewed therby: that there be some that saye, dogges and mise maye truely and in very deede eate the bodye of Christe, some againe that stedfastlye denye it: that there be also some that say, that the accidences of bread and wine may nourrishe, some that say the substance retourneth againe. What nedeth anye more? it were to longe and ouer tedious to rehearse all, so vncertayne and so full of controuersye is the whole platt of these mennes religion and doctrine: euen yet still amongest the selfe same men, from whome it firste sprange and proceded, for they neuer lightly agree amongest themselues: except peraduenture, as in time paste the Pharasies and Sadducies, or as Herode and Pilat, against Christ.

Gardinerus.

De consecra. dist. 2. Species in Glosa.

The agremēt of Papistes.

Wherfore let them goe hardely: and let them rather make peace at home amongest their owne companye. True it is, that vnitee and agrement is a thynge most conuenient for Religion: and yet it is no certayne and proper note of the Church of God, for there was perfecte agrement amongest those that worshipped the goulden caulfe: and amongest those which together wyth one voice cried oute agaynst our sauiour Jesu Christe: Crucifye him. Nether yet bycause the Corinthians were at variaunce amonge themselues, or bycause Paule differed from Peter, or Barnabas from Paule, or for that the Christians that were shortlye after the beginning of the Gospel, varied about some matters one from an other, foloweth it therfore, that amongest them there was no Churche of God? As

Euery conset is not a true token of the Churche of God.

for

for those whom these men doe call in reproche, Zuinglians and Lutherans, in verye deede are both of them Christians, and frendes one to an other, and brothren. They dissent not in the principles and foundation of our religion, nether of God nor of Christ, nor of the holy Ghoste, nor of the way of Justification, nor of eternall lyfe, onely they doe vary aboute one, and that not very waighty or great question. Nor we dispaire not, or rather wee doubt not, but shortly they shall be agreed: and if there be any of them that are otherwise perswaded then were fitt and conuenient, that all partiall affections and factious names layde a parte, God will reuele their errour vnto them, to the intent that when they haue better consydered and examined the matter, all causes and rootes of dissension, euen lyke as it came ones to passe in the councell of Calcedonia, may be vtterly digged vp and buried in perpetual forgetfulnes. So be it.

But the waightyest matter of all is, that they do call vs wicked men, and such as haue caste away all care of religion: although in deede it ought not to trouble vs very much, when thei themselues by whom it is obiected, knowe that it is slaunderouse and false. For Justine the martyr wryteth, that what tyme the Gospell beganne firste to bee publyshed, and the name of Christe to spread abrode, that all Christians were called Godlesse. And what tyme Polycarpe was arraigned in iudgement, the people stirred vp the Lieuftenant to slay and to destroy all them that professed the Gospell, with those woordes, αἶρε τοὺς ἀθέους, that is to say, Away with the wycked men that haue no God.

Impietie in times paste obiected against Christians.

ἀθέους.

Euseb. lib. 4.

Not bicause the Christians had no God in very deede, but bicause thei would not worship stones and stockes, which at that time were honored as goddes. But the whole world seeth now wel ynough, what we and our brethren haue suffered at these mens handes for religiō only, and for our Gods sake. Thei haue throwē vs into prisonnes, into waters, into fyers, and haue walowed in our blood: not bicause we were other adulterers, or theeues, or mankillers: but only bicause we did profesſe the Gospell of Jesu Christ, and did trust in the liuing God: and bicause we did complaine vpon to iust occasion, thou knowest O Lord, and to truely, that for most vaine and trifling traditions, the lawe of God was by our aduersaries broken and troden vnder foote, and bicause we said that in as much as with knowledge and aduisement they did so obstinately contempne the commandements of God, they were rebelles to the gospell, and enemies of the Crosse of Christ.

The obiection of manners answered.

But these men what time they sawe that our doctrine could not be iustly accused, they thought it better to enuey against our maners: saiyng that we destroied all good deedes, that wee opened the gates vnto licence and lust, and led the people from al endeuour of vertue. And truely the lyfe of all men, euen of the godly and Christian men, hath alwaies bene such, that in the most parfect & chast māners, yet there was somwhat wherin thou mightest finde faulte. And moreouer al men are so inclyned to doe euill, and all so ready to suspect, that euen those things which were neuer done nor thought, may neuertheleſſe easily be heard of, & some beleued. And like as in a very white garment a little spotte is easilye perceiued, so in a most pure life the least blott of filthy

doinges

doinges is sone espied. Neither doe we suppose that all they which at this day haue embraced the doctryne of the Gospell, are Angels, and liue altogither wout spot or wrinkle: or that these men be so blinde, that if there be any thing that may be reproued in vs, they can not espye it at neuer so little a hole: or ꝑ they be so curteouse, that thei wil interpret any thing in ꝑ better part: or so honest that they will turne their eyes towardes themselfe, and esteme our mãners by their owne. But if we will consider the matter from the beginning: we know that in the very times of the apostles, there was amongest the Christians, thorough whome the name of the Lord was blasphemed, & euil spoken of among the Gentiles. Constantius the Emperour complained as Sozomene writeth, that manny after they were come vnto Christian religiõ, were become worse. And Cyprian with a sorowfull oration doth complaine of the corruption of hys time. The discypline saith he, which the Apostles left vnto vs, quietnes and longe peace hath corrupted. Euery man studied to encrease his patrimony, and forgetting what the faithful other before in the Apostles time had done, or alwaies ought to doe, they gaue themselfe to multiplyeng of ryches, wt an vnsatiable rage of couetousnes. In Byshops there was no deuotion: in ministers no vpright dealyng, no mercye in their doinges, no discipline in their maners. In man the beard was corrupted, in woman beauty counterfaite. And before him Tertullian: O sayth he, how miserable are wee, that in these dayes are called Christians: We liue lyke Gentiles vnder ꝑ name of Chryst.

The manners of the auncyent Churche decayed.

De lapsis.

To conclude, bycause wee will not rehearse all:

Gregory Nazianzene, of the miserable state of his time speaketh thus: We are now hated, saith he, amongst ỹ Gentiles for our vyces, also we are made now a spectacle not only to Angels & to mẽ, but also to al wicked mẽ. In this case was the church of God, what time ỹ Gospel began first to shine: what time the raging fury of Tyrauntes was not yet cooled, or the sword drawen away from ouer the neckes of the Christians. And no meruaile at all, for it is no new thing that men be men, though they be called Christians.

But these men ỹ so hainously accuse vs, do thei in the meane season thinke nothing of themselues? Thei that haue leisure to loke so farre, both what is done in Germany & what in Englande, haue thei either forgottẽ, or can thei not se what is done in Rome? Ar we accused by thẽ, of whose life no mã cã speake rõ honesty & reuerẽce?

A Contrary obiection of manners.

We do not take vpõ vs now at this time to bring to light & to the shewe of the worlde those doings, which ought rather together with the Authors of them to be buried, our religiõ, our shamfastnes, our blushing dothe not bere it. Neuertheles he ỹ cõmaundeth al men to call him Christes vicare & head of ỹ Churche, who heareth these things to be done at Rome, who seeth it, who sufferеth it (more we wil not add) of what qualitie thei be, he may easly consider with himself. For let him call to remembrãce, let him consider ỹ thei be his Canonystes that haue taughte the people, that simple fornication is no synne, as thoughe thei had learned that doctrine of Mitio in Terence, where he saith: It is no faulte be leue me, for a yong man to lye with a harlote. Let hym consider that thei be his men that haue decreed, that a Preeste for fornication oughte not to be remoued from hys benefice; let him remẽber that Cardinall Campegius,

Ioannes de magistris, De temperantia.

3. Quest. 7. la ta Extra. De Bigamis. Quia circa.

gius, Albert Pighi⁹, & many others of his affinity hath taught, ỹ that priest liueth much more holily and more chastely ỹ kepeth a concubine, then he that hath taken a wife in matrimony. We trust he hath not yet forgotte, ỹ at Rome there be many thousandes of common harlots, & that he gathereth of them yearely by ỹ way of imposition, about thirty thousand ducats. Wherfore he can not forget, ỹ in Rome opẽly he occupieth baudery, & of most filthy gaine, filthely & wickedly feedeth hys own delite. I pray you, were al things at Rome other sounde or holy ynough, what time as Ione a woman of perfect age rather then of life, was Pope, & toke vpon her to be head of ỹ Church, & after that two yeres together she had applied her selfe in ỹ holy seat vnto other mens lustes, at the last in going a Procession aboute in the Citie, in the sight of the Cardinalles and Byshoppes, was openly deliuered of child in the strete?

Her Image as she trauailed with childe is yet at Rome.

But what shoulde wee speake of concubines and bawdes? For that is now at Rome a common and an open & no vnprofitable sin. For harlots now a daies sit there, not as in times past, wout the citie w̃ their heads couered & muffeled, but dwell in pallaices, wander in ỹ market place w̃ open face, as though it were not onely lawful, but also commendable for them so to do, what nedeth any more? Their letcherous lustinges ar now wel ynough knowẽ to all the world. S. Bernard touching the Popes family, & euẽ of ỹ Pope himself speaketh frely and truly. Doth thy court, saith he, receiue good men? It doeth not: Euill men there goe forewardes, good men go backwards. And whosoeuer he was that did write that same Thre parted work which is ioyned to ỹ Coũcel of Lateran: The excesse, saith he,

Genes. 38.

In consilio decretorũ Cardin. to. 3.

De consideratione ad Eugenium.

at this daie is so great not only in Clerks and Preests but also in prelates & byshops, ỹ it is horrible to here of.

But these things are not onely common, and therefore by reason of custome and continuance of time allowed, as the rest of these mens matters are in māner all, but also olde and now stinking ripe. For who hath not harde what Petre Aloisius, the sonne of Paul ỹ third, did vnto Cosmus Cherius byshop of Fauense, or what Jhon Casus Archbyshop of Beneuento the Popes legate at Uenice, wrote of that horrible fylthinesse, wherein as euen that thing which ought not to be heard of, out of any mans mouthe, he dothe commend with most filthy wordes and diuelishe eloquence? Whoe hathe not hearde, how that N. Diazius a Spaniarde, being sent from Rome into Germany for that purpose, traiterously and wyckedly kylled Jhon Diazius hys brother, a mooste innocent and holy man, onely bicause he hadde embraced the Gospell of Jesus Christe, and woulde not returne to Rome. But these thinges, will thei say, maie sōtimes happen in a wel ordered cōmon welth, whether ỹ magistrates wil or no, & by good lawes ar punished.

P. Aloisius.

Jhon Casus.

N. Diasius.

Be it so hardily. But wt what good lawes were these beastes punished? Peter Aloisius after he had don those vylanous deedes, whiche wee spake of, was alwaies in special fauour and in the bosom of his father Paul ỹ third. Diazi⁹ after he had killed his brother, by helpe of ỹ Pope, was violently pulled away, least he shold haue bene punished accordinge to good lawes: Jhon Casus Archbyshop of Beneuento liueth yet, and liueth euen at Rome, and in the eies and sight of the mooste holy. Thei haue killed of our brethren an infinite numbre, onelye bicause thei beleued truli and sincerely in Jesus Christ: but

Heynous sins vnpunnished amonge the Romyshe.

onely bicause they beleued truely and sincerely in Jesus Christ: but of that huge multitude of whores, whoremõgers and adulterers, whome did they euer, I saye not, kil, but other excommunicate, or at any time laye hande on? Ar, I praye you, lecherous lustes, Adulteries, Baudery, whorhuntings, Murders, Incests, and other more wicked doynges no sinne at Rome? Or if they be sinne, maye it be that in the Citie of Rome, in the towre of holines, of the vicare of Christe, of the successor of Peter, of the most holy Father, they should be so easily and so mildly suffered, as thoe they were no sinne at all?

O holy Scribes and Pharisees, vnto whome this holines was neuer knowne. O holines and Catholike faith. These things Petre neuer taught at Rome: Paul liued not at Rome after this maner: They did not openly maynteine baudery: they did not exacte any impositions or taxes vpon harlots: They did not allowe that open adulterers and murderers should goe vnpunished. They did not receaue them, nother into their bosomes, nother into Councell, nor into theyr family, nor into the assembly of Christian mẽ. These men truly ought not so haynously to exclayme agaynst our life. It were a great deale more wisdome for them, first other to make good their owne doynges before men, or at the least to couer them somwhat more conningly.

For we doe kepe in vre oure olde & auncient lawes, and so farre forth as it maye be in these dayes, and maners, and in so great a corruption of al thinges, we doe execute diligently and earnestly Churche discipline: as for stewes for cõmon whores or flockes of concubines & harlots, we haue not. Nor we doe not prefarre adultery Of discipline.

ultery before mariage: nor we doe not occupie bawdery: nor we gather no rentes vpon bawdy houses: nor we doe not suffer incests and deuelish abuses of bodily luste, nor such as Morisius, or as Casus, or as Diazius the murderer to goe vnpunished. For if these thynges had liked vs, we needed not to haue departed from the felowship of these men, where those thinges doe florish and ar had in price, & by reason of our departing, thus to fall into the hatered of men and into present perils. Paule the fourth had not many moneths paste in prysonne at Rome certayn Augustine friers & diuers Byshops, & a great nõbre of other godly mẽ, for the cause of religion. He put them to tortures, he examined them vpõ interrogatories, he assaide alwaies that might be. At the laste how many coulde he finde of all these to be mẽ of vnordinate lustes, how many whorehũters, how many adulterers, how many incestes? Thãkes be vnto our god, although we be not such as we ought to be, & such as our professiõ doth require, yet what so euer we be, if we be compared with these men, euen our life and our innocencie shal easily cõfute these slaũders. For we doe exhorte the people not onely vñ bookes and sermõs, but also with examples and well doyng, vnto all kinde of vertue and of good dedes. We teach that the gospell is not an ostentation of knowlege, but the lawe of life: and as Tertullian saith, that a christian mã ought not to speake nobly, but to liue nobly: And not the hearer, but the doers of the law ar iustified before God.

In Apologet. 45.

Rom. 2.

Unto al these thinges they ar wonte also to adde this, & to enlarge it wñ all kindes of rayling: that we be seditious persones: that we pluck the scepters from out of the handes of Kinges: that we arme the people: that we

The obiectiõ of sedition.

ouerthrow

ouerthrowe all courtes of Justice: that we abolyshe lawes: that we bryng possessions into common: that we turne kingdomes into a popular state: that we confoũde al thinges vpside downe. To cõclude, we would haue nothyng in ỹ cõmon welth to remayne vnfoyled. O how often haue thei with these wordes inflamed the hartes of princes, to the intent they should put out the light of the gospel whiles it were yet in kindelyng, and should first begin to hate it, before they might attayne to know it. And that the magistrate as oft as he should see any of vs, so ofte he should imagine that he sawe his enemie. *Tertull. in Apologet. 1. & 3.*

It would trouble vs very much to be thus odiously accused of high trayson: but that we know that Christ him self before vs, and the Apostles, and infinite other good men and Christians were brought in hatered in mãner for the same matter. For Christe although he had taught that we ought to giue vnto Cesar ỹ which was Cesars: yet he was accused of sedition, bycause he was reported to be a mã that went about newe deuises and aspired to a kyngedome. For this cause in open courte of iudgemente, the people cryed agaynste hym: If thou lettest this man goe, thou arte not Cesars friende. And the Apostles although they had alwayes and constantly taught, that magistrates ought to bee obeyed, and that euery soule is subiecte vnto the higher powres, & that not onely for feare of displeasure and of punishement, but also for conscience sake: yet they were reported that they troubled the people, and stirred vp the multitude vnto rebellion. A man chyefly by this meanes, brought the whole nation and name of the Jewes into hatered of the kynge Assuerus, *The same obiectiõ agaynst the primitiue churche.* *Hester.*

in saying that they were a rebellious & a stubbern people, and that they cõtemned the proclamations and ordinances of Princes. The wicked king Achab, speaking
3. Regum. 18. vnto Eli the prophet of God: Thou, sayeth he, troublest Israel. Amasias the priest of Bethel accuseth Amos the Prophet vnto kyng Hieroboam of cõspiracy:
Amos. 7. Beholde, sayeth he, Amos hath made a conspiracie agaynst thee, in the middest of the house of Israel. To conclude, Tertullian sayeth, that this was a common
In Apologet. cap. 37. complaint in his time agaynst all Christian men, that they were traytours, that they were enimies of their country, that they were enemies to all mankinde.

Wherfore if truth now also at this time be euil spoken of, and as it is the same thyng, so it be intertayned with the same reproches, wherewith it was wonte to be: althoughe it be greuous and vnpleasant, yet it can not seeme to be newe, or a thing that hath not ben before accustomed.

It was an easye matter for these men, fortie yeres paste, to deuise these slaunders and other more greuous matters agaynste vs, what time as in the middest of that darkenes, some little lightsome beame of the truth as yet in those dayes vnknowne and not heard of, beganne first to rise and to shyne: what time as Martine Luther, and Huldericus Zuinglius twoe most excellẽt personages sente of God to giue light vnto the world, came firste vnto the Gospell: what time as the matter was yet but newe, and the successe vncertaine, and mẽs mindes were waueryng and astonied, and their eares open vnto slaunders, and no mischief so haynous could be deuised agaynste vs, whiche for the noueltie and straũgnes of the doctrine it selfe, should not of ỹ people easily

easily be beleued. For after this maner the olde enemies of ỹ Gospell, Simmachus, Celsus, Julian, Porphyry in times paste toke in hande to accuse all Christians of sedition and of treyson, before that other the Prince or the people could knowe what maner of mẽ those Christians were, or what they did professe, or what they beleued, or what they would haue. Now after that oure very enemies doe see, I can not denie, but that alwayes in all our wordes and writinges, we haue diligẽtly admonished ỹ people of their duety: how that they ought to obey their Princes and Magistrates, although they were wicked: and that vse and experience doth declare thesame, and the eyes of all men whatsoeuer and whersoeuer they be, doe see it and beare witnes thereof: It was but an vnsauery deuise to obiecte suche thinges agaynst vs, and for wante of newe and fresh matter, to goe aboute to bringe vs into hatred, only with olde forworne lies.

The Gospell doth not destroie common welthes.

For we giue thankes vnto oure God, to whome alone this cause doth appertayne, that in all the kingdoms, Jurisdictions, countrays and Common weales whiche haue receaued the Gospel, hytherto no such example hath ben at any time. For we haue ouerthrowne no kyngdome, we haue demynished no mans rule or right of possessiõ: we haue disordered no cõmon welth. They remayne yet in their place and in their auncient dignitie. The kynges of our country of England, of Scotlande, of Denmarke, of Suetia, the Dukes of Saxonie, the Erles of Palse, the Marqueses of Brandeburgh, the Lantgraues of Hess, the common weales of the Heluetians and of the Grysonnes, the free cities, Straulborough, Basile, Francforde, Ulme, Anguste,

Norinberge: all these I say remayne in the same right, in the same state wherein they were before, or rather, by reson that for the gospels sake they haue the people more obediēt, in a much better estate. Let them goe hardely into those places, whereas nowe through the goodnes of God the gospell is heard: where is more Maiestie? where is lesse ostentatiō and tiranny? where is the prince more honored? where doth the people lesse ryse into vprores and tumultes? where was there euer anye common weale? where any Churche more calme and quiet?

But you will say, that at the beginning of this doctrine, the husbande men of the country beganne to rage & to make vprores in Germany. Admit it were so. But Martine Luther ỹ setter forthe of this doctrine, wrote vehemently and sharply many thinges agaynst them: and brought them againe to peace & to due obedience.

Now as to that that is wonte to be sometimes obiected of men not well acquaynted with matters of the world, touchyng the alteratiō of the state of Suycherlande, and the killynge of Leopolde duke of Austria, and restorynge of theyr countrye into libertie: all this was done as it is euident ynoughe by all the Histories, twoe hondred and threscore yeres past, vnder pope Boniface the eight, at what tyme the Popes authoritie dyd chiefly florishe: the whiche was aboute twoe hūdred yeres before Hulderichus Zuinglius either begāne to teache the gospel, or yet was borne. From that time hetherto, they haue euer kepte all thinges in reste and peace, not only frō outward enemies, but also frō ciuile warres and vprores at home.

But admit it were an offence to deliuer their coūtrie from

from the rule of straungers, specially when they were arrogantly and tirannously ouerpressed: yet were it agaynst all right and rayson eyther to burden vs with faultes that appertayne nothing vnto vs, or thē with the offences of theyr forefathers.

But o merciful God, will the Bysshop of Rome accuse vs of trayson? wil he teache ỹ people to be obediēt ỹ subiect vnto magistrates? or hath he any regarde to magistrates at al? why thē doth he at this day, ỹ which thyng none of the aūcient bysshops of Rome euer did? suffer himself, euē as though he would haue al kinges and Princes whosoeuer or where so euer thei be, to become his seruātes, of his parasites and hierlinges to be called lord of lordes? why doth he auaunt himselfe to be king of kinges, and that he hath ouer them as his subiectes, a kinges authoritie. Why dothe he compell all Emperours and princes to promise by their othe true obedience vnto him: why doth he boaste that the imperiall maiestie is a thousandfolde inferior to his estate, grounding him self chiefly vpon this reason, that God made twoe lightes in Heauen, and bicause heauen and earth were not in twoe beginninges, but in one? wherefore hath he and all of his marke, like to the Anabaptistes and Libertines, to the intent they might the more losely and safely range in al mischief, shakē of the yoke of obedience, and exempted themselues from vnder all ciuil authoritie? wherefore hath he his legates, that is to saye, most crafty spies, to lie as it were in a waite, in the courtes, in the councels, in the chambers of all kinges? Wherefore dothe he, when it liketh him, set christian princes together by the eares, and to serue his owne luste, turmoileth the whole world with seditiōs? why

The obiectiō turned agīst the aduersaries.

Aug. Steuchus Anton. de Rosellis.

De Maiori. et obed. solite.

De maior. & obed. Vnam sanctam.

why dothe he excommunicate and commaunde him to be take for an Heathen mã and a Pagane if any Christian Prince doe refuse to obeye him? and moreouer promiseth so liberalli his Purgatory pardones to any man that by any meanes dothe kill his enemie? Doth he I pray you mainteine Empires and kingdomes, or hath he any desire at al, that common weales shold be at reste and quiet? Thou must pardon vs good reader, if we shal seeme to vtter these thinges with more vehemencie and bitternes then should become diuines. For the matter of it self is so shamefull, and the desire of dominion is so great, and outrageth so farre in the Pope, that with other wordes it can not be vttered or after any more quiet maner. For he was not afrayd to say in open Councell that the whole poure of all kinges depẽded altogether vpõ him. He through ambition and desire of dominion hath plucked the Romane Empire in sonder, and hath tossed and torne into peces al christendome, he trayterously discharged the Romanes and the Italiãs and also himself of that othe wherby he ought his allegiãce to the Emperour that remained in Greece: and prouoked the subiectes vnto rebellion: and called Charles Martel out of Frãce into Italy, & beginning a newe forme of regimẽt, made him Emperour. He did caste out Chilperiche kyng of Fraunce, beyng no euill prince, from his kingedome, onely bicause he liked hym not, and made Pipine king in his place. He decreed and iudged the kyngedome of Fraunce vnto Alberte the kynge of Romanes. And that Philip should be caste out, if his powre mighte haue serued hym thereto. He brake the force of the moste florisshynge citie and common welth of Florence his owne coũtry: and out of a free

Clemens 5. in Concil. Viennensi.

Zacharias Papa.

Clemens Papa 7.

free and quiet state, he deliuered it vppe to be ruled after the luste of one mã. He through his setting on, brought to passe, that all Sauoy, on the one side by the Emperour Charles the fyft, & by Fraunces the French king on the other, was miserably torne in peeces, so that the poore Duke had scãth one citie left him to repaire vnto.

I am weary of examples, and it would be ouer tedious to reherse all the notable deedes of the Popes of Rome. Of what religiõ I pray you were thei that poisonned Henry the Emperour in the consecrated breade: that poysonned Pope Victor in the holy Chalyce: that poysonned Jhon our king here in Englande, in a drinking cuppe: Sure I am, who soeuer thei were, and of what secte so euer thei were, thei were nother Lutherans nor Zuinglians. Who is it that is content at this date to lette the greatest kynges and Monarches of the worlde, to come and kisse his blessed fete: Who is he that commaundeth the Emperour to holde his horse by the bridel, and the French kinge to holde his stirrope, when he goeth to horsebak: Who was he that toke Fraunces Dandalo Duke of Uenice, kynge of Candy and of Cypres, bounde him in chaines, and threwe him vnder his table there to gnaw bones amongst the dogges: Who was he that at Rome dyd set the crowne vpon the Emperours heade Henry the sixte, not with his hande, but wyth hys foote, and wyth the same foote dyd caste yt downe againe, saying withal, that he had power bothe to make Emperours and to remoue them: Whoe dyd sette Henry the sonne, vpon Henry the fourthe his father beinge Emperoure: and brought to passe that the father was taken prysoner of the sonne, and that after thei had shorne his crown & scornfully abused him, was

Sabellicus.

Cælestinus. Papa.

Hildebrandus Papa.

Innocentius. 8. throwen into a monastery, where for hunger and sorrow he might pine away to death? Who was he that in most shamefull wise did set his feete vpon Frederike themperours necke, and as though that had not beene ynough, he added moreouer these wordes out of the Psalmes of Dauid: Thou shalt walke vpon the Aspis and vpon the Cockatryce, and shalt treade downe the Lyon and the Dragonne. Such an example of despite and contempt against princely Maiesty, as neuer was heard of before in any age: except parauenture in Tamerlane the Scithian, that sauage and barbarouse man, or in Sapor the king of Persia.

Psalm. 90.

All these were Popes, al successors of Peter, all most holy: out of whose mouthes euery worde must be vnto vs a seuerall Gospell.

A comparison of the obedience and doctryne of both partes.

If we be appeached as gilty of treyson whiche doe honour our Princes: which yelde ouer vnto them all things, so far as it is lawful by gods word: whiche do pray for them: what I beseche you ar these, that haue not only done all these things that we spake of before, but also by one assent haue allowed them as thinges right nobly done? Trow ye then that either this is ỹ way to teache the people to reuerence the Maiestrate: or that they wout shame may accuse vs for seditious persons, for disturbers of the common peace, and despisers of princely Maiesty? For we neither shake of ỹ yoke of oure obedience, nor remoue kingdomes from one to an other, nor take vpon vs either to make kings or to put them down: nor translate Empires, nor poison our kings, nor offer them our feete to kisse, nor triumphe ouer them, setting our feete on their necks: this rather is our profession, this is our doctrine: that euery soule

soule whatsoeuer it be, whether it be monke, whether it be Euangelist, whether it be Prophet, whether it be Apostle, must of necessitie be subiect vnto kinges and Maiestrates: yea and the Pope himselfe, onles he will seme to be greater then the Euangelistes, then ỹ Prophets, then the Apostels, must both acknowledge the Emperour to be his Lorde, the which thing the auncient Bishops of Rome, when the world was in better estate, did neuer refuse, and also call him by the name of Lorde. *Chrysost: 13. ad Rō.* *Gregor. sæpe in Epist.*

Wee teache openly that princes are so to be obaied, as men sent of God, & who that resisteth against the, resisteth the ordinance of God: these be our ordinances and these lessons are euident in our bookes, these are in our sermons, and these doe shine in ỹ māners and modesty of our people. The obediens due to magistrates.

But as touching that where they say that we haue forsakē the vnite of the Catholike Church: it is not only odious, but also although it be most vntrue, yet hath it some apparance and likelyhode of truth. Now amōgest the common people and ignorant multytude, not only those thinges that be true in dede and certain, are beleued, but also such things, if any come in place, that maye seeme to haue a lykelihoode of truthe. Whereupon we se how ỹ crafty & subtill fellowes hauing no truth where with to maintaine their cause, haue euer vpholden their matters by those thinges that had a resemblance of truth, to the intent ỹ such as are not able to see the bottom of the matter themselfes, might at ỹ least be entangled with some colour and probalitie of the truthe. The obiectiō of departing from the catholicke Church.

Thus in times past, bicause the Christians our fore-

fathers what tyme they made their praiers vnto God, tourned themselues towardes the Easte: there were some that said they worshypped the Sunne, and tooke hit to be their God. And when as they sayde, that as touching the euerlastinge and immortall life, they liued vpon none other thing but of the flesshe and bloode of that Lambe that had no spott, that is to saye, of our sauiour Jesus Christe: The enuyers and enemies of the Crosse of Christe, who sought after nothing els, but that Christian religion by any manner of meanes might be euill spoken of, perswaded the people that they were wicked persons, that they killed men to make sacryfices of them, and that they dronke mans bloode. Lykewise when they sayde, that before God there is nother Male nor Female: nor, so farre as appertaineth to the attayninge of righteousnesse, there is at all noe dyfference of persons, and when as amongest themselues euery one called an other brother and syster: there lacked not malycious persons to quarell agaynste them, that the Christians made no manner of dyfference amonge themselues, other of age, or of kinde, but laye together at aduenture al of them as it came to hande lyke brute beastes. And whereas for common praier and hearinge of the Gospel, they were oft times fayne to assemble themselues togyther in secrete vaults and hydden places: bycause that practisers of conspyracies hathe accustomed sometimes to doe the lyke rumors, were openly spread abroade that thei conspired among themselues, and practised together other to murder magistrates, or to ouertourne the common welthe. And furder, bycause that in celebratynge the holy mysteries, they vsed accordinge vnto Christes institution

Tertull. in Apologetico. ca. 16.

Tertull. in Apologetico. ca. 7. 8. 9.

Idem, ca. 39.

Augustinus.

to haue

to haue breade and wine, it was supposed of many, that they worshipped not Christ, but Baccus and Ceres: by reason that these counterfeyt gods amongest the hethen were worshipped after their prophane superstition in a lyke ceremony wyth bread and wine.

These thinges were beleued of many men, not bycause they were trewe, for what coulde bee more untrue? but bycause they were somewhat lykely, and myght well deceyue men wyth the resemblaunce of truthe.

Euen after the same manner these men slaunder vs for Heretikes, and to haue forsaken the Church and the communion of Christ, not for that they thinke it to bee true, for therof they take no care, but bycause that vnto ignoraunt men it myghte paraduenture some way haue an apparance of truthe. For we haue forsaken, not as Heretykes are wonte to doe, the Church of Christe, but as all good men are bounde to dooe, the contagious infection of lewde men and of Hypocrytes. And yet dooe they in thys poynte tryumphe meruelously, sayeng, This is the Church, this is the spouse of Christ: thys is the pyller of truthe: thys is the arke of Noe, oute of whych no saluation is to be looked for: and that wee haue forsakē it, we haue torne Christes coate: Wee are cutt of from the bodye of Christ, and haue abandoned the Catholyke Faythe.

And when they haue lefte nothinge vnsayde that may bee sayde, although falsely and slaunderously agaynste vs: yet thys one thynge they can not saye, that wee haue aparted our selues either from the word of God, or from the Apostels of Christ, or from the primitiue Churche.

The Catholike Churche.

But we haue alwayes estemed the firste age of the Church to be catholyke, ỹ which was in tume of Christ and of the Apostles and of the holy fathers: Nor wee doubt not to call ỹ Church the arke of Noe, the spouse of Christ, the piller and perfect stay of the truth, or vpõ the same to repose the whole course of our saluation.

It is doutles an odyous thing for any man to forsake ỹ felowshyp whereunto he hath accustomed himselfe, but specially of those men which although they be not yet, at the least seeme to be & are called Christiãs. And to say truth concerning their Church euen for the names sake, & bicause ỹ in time paste, of what sorte so euer it be now, the Gospell of Jesus Christ was truly & purely set forth in it, we doe not so greatly contemne it: nor would not haue forsaken it, but only of very necessitie, and ỹ very much against our willes. But what if an Idole be raised vp in the Church of God, & that same desolation whereof Christ did prophecy, shoulde stande openly in the holy place? What if a strong theefe or a pyrate get the possessiõ of ỹ Arke of Noe? Doubtles these mẽ as often as they preach vnto vs ỹ Church, they make themselfes onely to be the Church, and all those tytles they chalenge to themselfes, and so they triumphe euen as they did in tymes paste that cryed, The temple of the Lord, The temple of the Lord: or as the Pharasies and Scribes did, when they boasted themselfes to be the sonnes of Abraham.

Ioan. 8.

Thus they deceiue the simple wt a vaine apparance of gay thinges: and seke vtterly to oppresse vs with ỹ very name of the Church, euen lyke as if a theefe, when that he had entered vpõ an other mans house, and had other violẽtly thrust out or murdered ỹ owner therof, should

ſhould afterwardes chalenge it for his owne, and keepe out of poſſeſſion the right heire: or if Antichriſt after ꝑ he had goten himſelfe into poſſeſſion of the temple of God, ſhould ſay afterwardes, that it were his owne, & that it appertained nothing vnto Chriſt. For theſe mẽ wheras in the Church of God they haue left nothing lyke to gods Churche, yet they will ſeeme to be maintainers and defenders of the Church, euen altogether as Gracchus in tymes paſte defended the treaſure of Rome, what time as with launching out of large gifts, and vndiſcreat expenſes, he vtterlye conſumed & caſt it away. There was neuer nothing ſo wicked or ſo farre againſt reaſon, that vnder the name of ꝑ Church might not eaſily be couered and defẽded. For euen the walpes alſo doe make honycombes: and the wicked haue theyr aſſembles and fellowſhyppes together, lyke vnto the Church of God.

But not whoſoeuer are called the people of God, are by and by the people of God. Nor all that are deſcẽded from their father Iſraell, ar all Iſraelytes. The Arryans ꝑ were Heretiks boaſted themſelues that they only were Catholykes, for the reſte they called them al ſometyme Ambroſyans, ſometime Athanaſians, ſometyme Johannites, Neſtorias, as Theodoret ſaith, although he wer an Heritike, yet he couered himſelf τῆς ὀρθοδοξίας προσχήματι, ꝑ is to ſay, with a certain apparance & cloke of the right faith. Ebion, although he agreed in opiniõ with the Samaritanes, yet, as Epiphanius ſaith, he would be called a Chriſtian. And the Mahometans although it be euident out of all hyſtories, and can not deny themſelfes, but that they came of Agar the bondwoman, yet they had rather, as though they were deſcen-

Aug. Epi. 48. ad Vince.

ded out of the stocke of Sara, a free woman and the wife of Abraham, be called Sarracens, for the reputation of the name and of the stocke.

The knowen churche may erre.

Thus the false Prophetes of all ages, which did withstand the Prophets of God, as Esay, as Hieremy, as Christ, as ỹ Apostles, had nothing more rife in their mouthes then the name of the Church. Nether for any other cause did they so bitterly turmoile them, or call them runnawaies and forsakers of their profession, thē because they had gone from their fellowship, and obserued not the ordiāces of the elders. And in case we wil folow the iudgement of those men onely, by whom the Church was gouerned at that time, & haue no respect other to God or to his woorde or to any other thinge: doubtles it cā not be denied, but that the Apostles, in as much as they declined away from the high Byshops & priestes, that is to say from the catholyke Church, and contrary to their willes, cried they neuer so much, brought in an innouation & a change of many thinges in religion, were rightly condemned and according to law. Wherfore like as thei wit of Hercules, ỹ in wrastling with Anteus the Gyaunt, he was faine to hoist him vp from the earthe, his mother, before he could ouercome him: so our aduersaries must be lifted vp frō this mother of theirs, that is to say, from this counterfait shape and shadow of the Church, which they make themselues wall, for otherwise they can not giue place to ỹ word of God. Wherfore Jeremye saith, Boast not your selues so much that the temple of God is amongst you: that is but a vaine confidence: for these be, saith he, ỹ words of lies. And ỹ Angel in the reuelatiā, Thei say, saith he, thei be Jewes, but thei be the Synagoge of Satan.

of Satan. And Christ, what time the Pharasies bosted themselues of the stock and kinred of Abraham: You sayth he, are of your father the Deuill: for you doe nothing resemble your father Abraham. As thoughe he shoulde saye thus: You are not the men which you desire so much to be taken for: you deceiue the people wt counterfait tytles: and abuse the name of ỹ Church, to the ouerthrowing of the Church. Iohn. 8.

Wherfore this they ought first euidently and truely to haue proued: that the Church of Rome is ỹ true and the right beleuing Church of God, and that the same, according as it is gouerned by them at this day, doth agree with the primitiue Church of Christ, of the Apostles, and of the holy fathers, which no mã doubted to bee the Catholike Church. True it is in deede, in case we could haue beleued that ignorãce, error, superstition, worshipping of Idols, mans inuentions, such as many times are contrary to the holy Scriptures, either pleased God, or were sufficiẽt to the obtaining of euerlasting saluation: or if we coulde haue perswaded our selues, that the worde of God was writẽ only for a fewe yeares, and then to be put out of all authoritie: or that at any time the sayinges and ordinances of God shoulde stande at the discretion of the will of mã, that whatsoeuer God sayde or commaunded, onlesse the Byshop of Rome admitted and commaunded the same, it ought to be taken as a thing vain, and as vnsaid at all: if wee coulde haue founde in our hartes to beleue these thinges, wee confesse there had bene no cause, why we should haue forsaken their fellowshipp. But as touching that ỹ we haue now done, in goyng from that Church, whose errors are openly testifyed & Why we departed frõ the Churche of Rome.

manifest, and which hath it selfe moste euidently gone backe from the worde of God, in as much I say, as we haue departed rather from the errors therof, then from it self, and ỹ nether disorderly, nor stubbernely, but quietly and soberly, we haue done nothing that disagreed other from Christ or frō the Apostles. For the Church of God is not in that state, as that it may not be blemmished with some spott, or that it shall not haue neede sometimes of reformation: for else what neded there so many assemblies and Councels, without which as Egidius saith, Christian faith can not stande? For as ofte, saith he, as Councelles are neglected, so ofte is the Church forsaken of Christ. Or if ther be no daunger of any dammage that may come vnto the Church, what nedeth, as the case standeth now amongest these men, the counterfet names of Bysshops? For why be they called Shephardes, if there be no sheepe that may go a straye? Why are they called Watchmen, if there be no Citie ỹ may be betraide? Why are thei called Pillers, if there be nothing that can fall? The Church of God beganne forthwith from the beginning of the worlde to spredde abrode, and was taught with the heauenly worde which God himselfe powred out of his mouth, was taught with holy Ceremonies, taught wyth the Spirit of God, taught with the Patriarkes and Prophets, and was so continued vntill those dayes when Christ shewed himselfe in flesshe.

In Laterane. Concil. sub Iulio.

The state and condicion of the Churche vpon earth.

But, O mercifull God, how often was it in that meane tyme, and how houribly defaced and empaired? Where was the Church at that tyme, when all flesshe had defyled hys waye vpon earthe? Where was it, when as of the whole multitude of mankinde, there

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was lefte but eyght perſonnes, and they not all chaſte and Godly, which it pleaſed God to preſerue oute of the common ſlaughter and deſtructyon: Or when Elias the Prophet complayned ſo lamentablye and bitterly, that amongeſt all them that lyued vpon earthe, there was lefte none but hee alone that truely and rightlye worſhipped God: And when Eſaye ſayd: The Siluer of the people of God, that is to ſaye, the Church, is turned into droſſe: and that Citie whych ſometime had been faythfull, was becomme a harlott: and that in hit from the hedd to the foote throughout the whole body, there was nothing vncorrupted: or what tyme Chriſte ſayde, that the Pharyſeis and Prieſtes had made the howſe of God a denne of theeues: For the Churche, euen like vnto a corne fielde, except it be tylled, except it be harrowed, except it be laboured, except it be huſbanded, inſteade of Wheate it wyll bringe forthe Thiſtels, Darnell and Nettels. Wherefore God ſent from tyme to tyme Prophetes and Apoſtles, and alſo at the length his annoynted Chriſte, which ſhould leade the people home agayne into the ryght way, and thoroughly repaire the Church at ſuch times as it was ready to fall. But leaſt any man ſhould ſay, that theſe things happened only vnder the law and in ỹ ſhadow & infancy of the Church, what tyme as the truthe was couered w̃ figures and ceremonies: what time nothing as yet was brought into perfection: what tyme the law was engrauen, not into mens hartes, but in tables of ſtone: (although the ſame alſo be but a foolyſh obiection) for euen at that time was alſo the ſame God, the ſame ſpirit, the ſame Chriſt, the ſame Faith, ỹ ſame doctrine, ỹ ſame hope, the ſame enheritãce, ỹ ſame couenãt,

iii. Kyngs. xix.

Eſai. i.

Mat. xxi.

Li. 5. Ca. 1. the same force of gods word. And Eusebius saith: that al the faithful, euen frō the time of Adam, were in very deede Christiās, although they were not so called: but least I say, any mā should make this obiectiō: Loe Paul the Apostle found out like errours and like faultes in ỹ time of the Gospel, in the time of perfectiō and of light: in so much that he was driuē of necessitie to write vnto Gal. 4. the Galathians, whom he had before instructed, after this māner: I am afraid, least ỹ I haue labored amongest you in vaine: & that in vain you haue heard ỹ Gospell. My little Children, in whose birthe I trauaile againe, vntil Christ be formed in you: for as touching ỹ Church of the Corinthiās, how filthily it was defiled, it is not needfull to speake of. Now I praye you then, might the Churches of the Galathians and the Corinthians fal from the faith, and only ỹ Church of Rome may neither erre nor slide away? Doubtles Christ touMat. 24. ching his Church, pronounced so long aforehand that the time should come, when that desolation should stād 2. Thes. 2. in the holy place. And Paule saieth, that Antichrist in time to come, should set his chaire of state in ỹ temple 2. Timo. 4. of God. And that it should come to passe, ỹ mē woulde not endure to heare sound doctrine: but euē in the very Church, men should turne their eares to the hearing of 2 Pet. 2. fables. And Peter saith, that in the Church ther shal be maisters of lyes. And Daniel the Prophet speaking Dani. 8. of the laste dates of Antichrist, saith that in those daies truth shall be ouerthrowen, and troden downe to the Mat. 24. grounde. And Christ saith, that miserye and confusion amongest men shall be so great, that euen the electe if it were possible, should be ledd away in to errour. And that all these things should come to passe, not amongst

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the Pagames or Turkes, but in the holy place, in the Temple of God, in the Church, in the Congregation and fellowshipp of them that shall professe the name of Christe.

And albeit these warnings alone might suffise a wise man to beware that he suffer not himselfe vnaduisedly to be so deceiued with the name of the Church, so ỹ he should neglect to make inquisition out of Gods word, concerning the truth therof: neuertheles many of the fathers also, learned and Godly men hath oftimes greuously complained, that all these thungs hath also happened in their times. for God euẽ in the middes of that darkenes, would haue some, which although they did not open so manifest and cleere light, yet they shoulde kyndle as it were some sparkell, wherof, men sitting in darkenes, might haue a glymse.

Hylary, what time as thinges remayned yet in mãner vncorrupted & pure, neuertheless, in an euill howre saith he, haue you set your loue vpõ walles. In an euil howre doe you worship the Church of God in great houses and buildings: In an euil howre do you thrust in vnder these, the name of peace: Is there any doubt but Antichrist in these places shall haue his seate? vnto mee, I tell you, Hilles, Forestes, Lakes, Prisonnes, and Whorlepooles seme more safe a great deale: for in them the Prophetes, eyther remayning of their own choyse, or violently dryuen, propheeyed wyth the spyrite of God. *Cont: Auxentium.* Of the corrupted state of the church of Rome.

Gregory, euen as though he had seene and perceyued aforehand the ruine of things, writing vnto John the Byshopp of Constantinople, who first of all men toke vpon hym to be called by a name that neuer was

In Registro Epist. ad Mau. Lib. 4. Epist. 32.

heard of before, the vniuersall Bysshop of the whole Church of Christ, said thus. If ỳ Church shall depẽde vpon one man, the whole shall fall to grounde. And who is it, that hath not seene this thing done longe agoe? It is now long agoe that the Bysshop of Rome hath brought to passe that the whole Church shoulde depend vpon him alone: wherefore it is no maruaile, if the same now longe agoe be wholy fallen to grounde. Bernarde ỳ Abbot writing foure hundred yeares past: There is nothing, saith he, pure and soũde in ỳ Clergy: onely there remaineth that the man of sinne shoulde be discouered vnto the worlde. The same man vpon S. Paules Conuersion: It seemeth, saith he, that persecution is now cessed: no, rather nowe beginneth persecution, euen at their handes, which beare chiefe rule in the Church. Thy frendes & thy neighbours hath drawen neere, and stande vp against thee. From the sole of the foote vnto the crowne of the head, there is no soundnes at all. Iniquitie hath issued out from the Elders, Iudges & thy vicares, which seeme to gouerne thy people. We can not now say, As the people are, so is the priest. for the people are not in ỳ state, as ỳ priest is. Out alas, O Lord God: thei be in persecuting of thee, the Cheefe, that seme to loue ỳ cheefe preheminence in thy Church, and to beare the cheefe rule. The same vpon the song of Salomon: All frendes are becomme all enemies: al familiars, all aduersaries: & the seruants of Christe serue Antichrist. Beholde in my peace is my moste bitter bitternesse. Roger Bacon a man of great fame, after that w̃ a sharpe oration he had reproued the miserable state of his time: These heapes of errors, saith he, do seeke after Antichrist.

Papistes doe confesse the errors of their Churche.

Serm. 33.

In Libello de Idiomate linguarum, Platina.

Gerson

Gerſon complaineth, that in his time, al the fruite & exercise of the ſacred ſtudy of Diuinity, was brought to an ambitious contention of wittes, and to a mere Sophiſtrye.

The Friers of Lions, which as touching the maner of their liuing were no euill men, were wont boldly to affirme, ỹ the Church of Rome, from which onely at ỹ time, the certen reſolution of al doubtful matters were fetched, was that ſame whore of Babylõ, wherof in the Reuelation of Iohn there be ſo many euident prophecies, and the aſſemble of hellhoundes.

I know well ynough that they make light of theſe mennes auctoryte: but what if I bring them for witneſſes, whome they are wonte to haue in great honour?

What, if I saye that Adrian the Byſhop of Rome hath franckly confeſſed, that all theſe euilles beganne to fall hedlonge from the toppe of the Papall dignitie? Platina.

Pighius dothe confeſſe, that in this point they haue erred, bicauſe that in to the Maſſe, which for all other reſpectes he woulde haue to be accounted holye, many abuſes are brought in. Gerſon alſo, bicauſe ỹ through the multitude of trifling Ceremonies, the whole vertue of the holy Ghoſte, which ought to be ſtronge in vs, and true deuotiõ, is altogether quenched. All Greece and Aſia lykewiſe, bycauſe the Popes of Rome, wyth the marchandiſe of theyr Purgatory and pardonnes both haue oppreſſed mennes conſciences, and robbed their purſes.

Touching the tirannie of the Byſhoppes of Rome

and

and intollerable pryde to passe ouer such as they, bycause they haue freely & franckly reproued their vices, account paraduenture as enemies, euē thei which leade their life at Rome in the holy Citie vnder the nose of the most holy father, and might se al his secrets, & neuer forsoke the Catholike Faith, as Laurens Valla, Marcil of Padoa, Francis Petrarche, Hieronymus Sauanorola, Iochym Abbot, Baptist of Mantua, & before thē al, Bernarde the Abbot. Al these I say, haue greatly and often complained: In so much that sometimes they declared the Pope himselfe to be Antichryst, whether they spake truely or falsly, we leaue it vnto others: but doubtles they spake it plainely.

Neither is there any cause that any man should obiect that they were ỹ dysciples of Martin Luther or of Zuinglius: For they were not onely manye yeares, but also dyuers ages, before these mennes names were hearde of.

Yea, they did see also euen at that time, that errours were crept into the Church, and wished for ỹ amendment of them. And what meruaile I pray you, if the Church were lead away with errors, specially in those dayes, what tyme neither the Bishopp of Rome, who had the whole rule in his owne handes, nor any other mā, in māner either did hys duty, or did at al vnderstād what hys duety was. For it is not easye to bee beleued that the Deuill whilest they were ydle and slept, that in all ỹ tyme was alwaies either a sleepe or ydle. For howe they in the meane time demeaned thēselues, and with what vprightnesse they gouerned the house of God, though wee say nothing, let them be content at the least to heare Bernarde a man of theirs.

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The Byshops, sayth he, vnto whome the Church is cõmitted at this daye, ar not doctors, but deceauers: ar not shepeheardes, but shepeweriers: ar not Prelates, but Pilates. Ad Eugen.

Thus sayd Bernard of the byshoppe that called him selfe the chiefe byshop, and of the byshoppes whiche at that time helde the sterne. He was no Lutherane: he was no heretike: he forsoke not the Church: yet was he not afrayde to cal the byshops that liued in those dayes, seducers, deceauers and Pylates. Now thē what time the people was opēly seduced, and the eyes of Christian men manifestly deceaued, and when Pylate sittyng in court of Iudgemēt adiugged Christ and his membres to swoorde & fier, in what case, o Lord, was the Church in those dayes? But of so many and so grosse errors, what error haue these menne purged at any time? Or what error at the leaste would these mē euer acknowledge or confesse?

But for asmuche as these men doe affirme that they doe stande in full possession of the catholike Churche, and call vs, bicause we doe dissent frō them, heretikes, marke I praye you, what note or token this Churche hath of the Churche of God. Neither is it so harde a matter, in case thou wilt earnestly and diligently seeke it, to finde out the Churche of God. For it standeth vpō an highe and a stately place, euen on the toppe of a hill. that is to say: it is buylded vpon the foundation of the Prophets & the Apostels. There sayth S. Augustine, let vs seeke the Church: there let vs trie oure cause: and as he sayethe in an other place: The Churche ought to be tried out by the holy and canonical Scriptures: and ỳ, which can not abide the trial of thē, is not ỳ Church. De Vnitate Ecclesiæ ca. 3. Cap. 4.

yet these men, I can not tell howe, whether it be of reuerence or of cõscience, or for dispayre of the victory, doe alwayes abhorre and flee Gods worde, euen as a thief dothe the gallous. Nother is it any maruell at al. For like as it is sayde of the golde worme, that in the ioyce of Balsme, an ointment, to all other respectes of moste sweete and delicate sauour, he is sone dispatched and killed: so they in Gods worde doe see their cause, as it were in poyson to be vtterly dispatched & destroyed.

The Papistes do deface the scriptures.

Wherefore to the intent they might the more easily driue the people from the scriptures, as from a moste daungerous and a hurtful thing, the whiche neuertheless our sauiour Jesus Christ did not only vse in al his cõmon talke, but also at the laste sealed them with his bloud, thei ar wont to cal thẽ, a colde, an vncertaine, an vnprofitable, a dumme, a killing & a dead lettre. Which vnto vs semeth to be asmuche, as thoe they had sayd, they be no scriptures at all. But they sticke not to adde thereunto a similitude, not al together of the beste making, that thei be in maner as it were a nose of waxe: that maye be fashioned and turned into all manner of shapes, and serue euery mans purpose. Trowe ye the Pope is ignorant that these thinges ar spoken euen by his owne derelinges? Or dothe he not vnderstande that he hath such Champions?

Vighius in Hierarchia.

Let him heare therefore howe deuoutly & howe godly one Hosius writeth of this matter, a Poloniane, & as he him self sayth, a Byshop, doutles an eloquent man & not vnlearned, and a very earnest and stoute defender of his cause. He wil maruel, I suppose, that any man fearyng God, coulde other thynke so wickedly of those wordes, whiche he knoweth to haue proceded from the mouth

mouthe of God, or write so slaunderously: and that specially in suche sorte, as that he would not haue it to be taken for his owne iudgement alone, but as the cõmon iudgement of them all. In dede I doe not denie but he dothe dissemble his owne persone, & doth so propoũde the matter, as thoe not he nor mẽ of his sorte, but ỹ heretikes called Zuenkfeldians did speake after ỹ mãer.

We, sayth he, as touchyng ỹ very scriptures, wherof we see brought in now a daies so many interpretatiõs, not only diuerse amõgst them selfe, but also cõtrary one to an other, wil bidde, Away with thẽ. And wil rather heare God speake, then turne our selfs towardes these beggerly elementes, & in them repose ỹ hope of our saluatiõ. It is not requisit to be cũning in the lawe & in ỹ scriptures, but to be taught of God. It is but vaine labour, ỹ which is bestowed vpõ ỹ scripture: for ỹ scripture is a creature and a certain beggerly elemẽt. These be ỹ wordes of Hosius, writẽ no doubt wỉ the same spirite & minde, wherwỉ Montanus in time paste, & Marcion did speake: of whome it is sayd, ỹ they were wõte to say, at what time they would contemptuously reiect the holy scriptures, that they knewe many, bothe moe & better thinges, then euer other Christ or his Apostles did knowe. What shall I saye therefore in this ponte? O ye pillers of Religion: o ye prelates of the Church of Christ: is this the reuerence that you giue vnto Gods worde? Dare you so deale with the holy Scriptures, the whiche S. Paule sayth, ar deliuered vnto vs by inspiracio from God, the whiche God hath adorned and set forth with so many miracles, in the which the most euident footesteppes of Christes passage ar certainely imprynted, whiche all the holy Fathers, whiche the

Apostles, whiche the Angels, whiche Christe him selfe the sonne of God, when neede required, did call to witnes: Dare you, I say, abide away with thē, as though they were vnworthy to be heard of you? Is not this to commaunde God him self, whoe most euidently speketh vnto you in the scriptures to kepe silence? or will you call that worde, by the whiche onely as S. Paule saythe, we ar reconciled vnto God, and whiche Dauid saith, is holy and pure and shall endure for euer, by the name onely of a beggerly and a dead element: or will you saye that to bestowe our labour about that thing, whiche Christe commaunded vs diligently to serche, and alwayes to haue before our eyes, is a vayne labor and to none effect? And that Christ and the Apostles, what time they did exhorte the people to the redyng of the holy scriptures, that out of them thei might become plentifull in all wisdome and knowlege, did goe about to abuse menne with lies? It is no meruaile thoe these men despise vs and all that we doe or say, whiche make so litle accounte of God him self, and of his moste holy worde. Yet was it but a folish deuise of them, in seking to hurte vs, to commit so haynous an iniurie agaynst the worde of God. But Hosius will crie out, we doe him iniurie, and that these be not his, but Zuinkfeldius wordes. But what if Zuenkfeldius also crie, that they be not his, but Hosius wordes? For wher did Zuinkfelde euer write thē: or if he did write them and Hosius iudged them to be wicked, why did he not at ỹ least speake one worde to cōfute them, how so euer the matter goe? Althoe peraduēture Hosius wil not allow the wordes, yet he dothe not disallow the meanyng. For in all controuersies almost, and namely touchyng the vse of the

holy

holy cõmunion vnder bothe kindes, although Christes wordes be most plaine, yet he cõtemptuously reiecteth them as colde and dead elementes, and woulde haue vs beleue certain newe deuises prescribed by the Church, and certain reuelations, I know not what, of the holy ghost. And Albert Pighius saieth: we ought not to beleue the wordes of the scripture, althoe thei were moste manifest, vnlesse the same be allowed by the interpretation and authoritie of the Churche.

Neuertheless as though this were but a smal matter: they sticke not also to burne vp ỹ sacred scriptures, as in time paste wicked kyng Aza did: or as Antiochus or Maximinus did: and these they ar wonte to cal heretikes bookes: wherein they seeme to intende the same practise, whiche Herode in time paste, for the mayntenãce of his estate, went about in Jury. For he, wheras he was an Edomite, a very straunger to the stocke and kinred of the Jewes, and neuertheless couetid to be taken for a Jewe, to the intent he might the rather establish for him and his posteritie his kingdome ouer thẽ, the which he had before obtained at the handes of Augustus themperour: commaunded all their enrolments of petigrees, whiche euen from the time of Abrahã vnto that daye had bene diligentlie kepte amongest their recordes, and by the which it might, with out al error, easily be perceaued out of what kinred euery man was descendid, to be burned and vtterly to be defaced. onely to this ende, that nothing hereafter should remayne in recorde, wherby it might appeare that he were a stranger. Euen so doe these men in all pointes, when as bicause they would haue all their deuises to be had in as great price as though they had bene deliuered from the

Impietie as gaynst the holye scriptures.

Apostels or from Christe, leaste that any thyng should at any time remayne, that might reproue such dreames and lies, other they burne the holy scriptures, or craftely conueye them from the people.

In opere. Imperfecto.

Chrysostome surely writeth very well, and agaynst the endeuour of these men exceedyng aptly. Heretikes, sayth he, shut vp the gates agaynst the truthe: for they know right well, if they be open, the Churche shall not be on theyr side. And Theophylacte, The worde of God saythe he, is the lanterne of light, whereby the thief is espied. And Tertullian sayth, The holy scripture doth trie out the guyles & theftes of heretikes. For why doe thei hyde, why doe they kepe vnder couert that gospel, which Christ would haue to sounde from the toppes of houses? Why doe they conuey ỹ light vnder a bussheI, whiche ought to stande vpon the candelstike? why doe thei repose their trust rather in the blindnes & ignorãce of the vnskilful multitude, than in the goodnes of their cause? Doe they suppose that theyr sleyghts be not yet espied? or that they can nowe, as thoe they had Gyges ring, walke inuisible? Assure your selfe, now all menne seeth well inough what is within that same storebore of the Popes bosome: euen this thing onely maye be a good argument, ỹ they deale not vprightly and truely. That cause ought of right to be suspected, that flyeth the triall & light. For he that doeth euil, as Christ saith, seketh after darkenes and hateth the light. A cleare cõscience offereth him self willingly to the shew, that those workes, whiche doe proceede from God, maye be seene. They ar not so vtterly blinde, but that they see this wel inough, that if the scriptures haue the vpper hãde, their kingdome is by and by ouerthrowen: and that like as it is

it is sayd of the Idols of the Gētyles, frō whome in old time they fetched all oracles & answers, that at the presence of Christe, when he came into the world, they sodenly became dumme: euen so now also at the sight of the gospel, al theyr sleightes by and by fall headiong to the grounde. For Antichrist is not ouerthrowē, but by the clearnesse of Christes commyng. 2. Thess. 2.

The authoritie of Godes worde.

We flee not, as these menne are wonte to doe, to the fyre, but to the scriptures: nor we doe not besege them with the sworde, but with the worde of God: thereby as Tertullian sayth, we doe nurrish our fayth: thereby we doe rayse vp our hope: thereby we doe establish our assurāce. For we know that the gospel of Iesus Christ is the powre of God vnto saluation: and that in hit is euerlasting life. And therfore we giue no eare, according as S. Paule doth admonish vs, no not to an Angel of God cōming from heauē, in case he goe about to withdrawe vs frō any parte of this doctrine. No, as ỹ right holy mā Iustinus martyr sayth of him self, We wold not beleue God himself, in case he would teach vs an other gospel. For where as these mē doe shake of ỹ scriptures as things ỹ cā not speake & ar good for nothing: and appeale rather vnto God himselfe, speaking in the Church & in councels, ỹ is to say, to their owne fansies & opiniōs: ỹ is bothe a very vncertain way to finde out the truth & very ful of daunger, & somwhat like ỹ heathenysh māner of illudynge the people wt their furious inspirations, & such a waye as of the holy fathers was neuer approued. Chrysostome sayth, ỹ ofte times there be many that bragge of the holy ghoste: but certainely sayth he, they ỹ speake of their owne heades, doe vntruly boaste thē selfe to haue the spirit of God. For like as

Christe,

„ Christe, sayeth he, what time he spake out of the lawe
„ and the Prophetes, denied that he spake of him self: euē
„ so nowe, if any other thyng but the gospell be enforced
„ vpon vs, vnder the name of the holy ghost, we ought
„ not to beleue it: for as Christ is the fulfilling of the law
„ & the Prophetes, so is the Spirite the fulfillyng of the
„ gospell. these be the wordes of S. Chrysostome.

Aunswere to the obiection of fathers and olde coūsels.

But these menne although they haue not the holy scriptures, yet peraduēture they haue the auncient doctors and holy fathers. For in this they haue alwayes made their vaunt, that all antiquite and the vniuersall consent of al ages was on their side: Againe that al our opiniōs, ar newe and grene, and neuer hearde of before these fewe yeres nowe laste paste.

Doubtles there is nothing can be spoken of greater weight against the religion of God, then when it is accused of noueltie: for like as in God him self, so in his religion there ought to be nothyng newe: neuertheles we can not tel how it cometh to passe, that from the beginning of the world, we haue alwaies seene it in experiēce, that as oftē as God wolde, as it were, kindle and disclose his truth vnto men, althoe it were of it self not onely most auncient, but also euerlastyng: yet of wicked men and of such as were enemies therunto, it was called grene and newe stuffe. Aman that wicked & bloudy man, onely to bryng the Iewes into hatered, accused them to the king Assuerus after this sorte. Thou haste
„ here (saieth he, O king, a people, which in vsing certain
„ newe lawes, ar agaynst al thy lawes stobberne and re-
„ bellious. Paule also at Athens, so sone as he beganne to teache and to set forth the gospel, was reported to be a setter forth of new goddes: that is to say, of newe religion.

gion. And may we not, saye they, learne of the what mãner of new doctrine is this? And Celsus, what time he wrote of purpose against Christ, to the intent that after a more contemptuous mãner he might scoffe out the Gospel with a slaunder of nouelty, Hath God saith he, now at the length after so many ages called himself to so late a remembrance? Eusebius saith also, that Christiã religion euen from the beginning was called in reproche νέα καὶ ξένη, that is to saye, new and strange. Euen after the same sorte these men doe condemne all things that we doe allow, for new and straunge: their owne thinges againe, whatsoeuer they be, they will haue them to be commended as moste auncient. And lyke as Necromanciers and Witches, at this day such as haue to doe with Deuils, are wont to say: that thei haue their bookes and all their sacred & hydd misteries from Athanasius, from Cyprian, from Moises, from Abel, from Adam, and also from Raphael the Archangel, to the intent that that skil which had proceded frõ such authors and inuentours, might be adiudged to be more glorious and more heauenly. Euen so these men, to the ende that their religion, which they themselues haue hatched and that not so long agoe to themselues, might be the easlier and better set forth vnto men, that eyther were fools in deede, or little cõsidered what they did, and where about they went, are wont to say, that it came vnto their handes from Augustine, from Hierome, frõ Chrisostome, frõ Ambrose, from the Apostls, & from Christ himselfe.

For right wel thei know, that ther is nothing more plausible vnto the people, thẽ these names, or better accepted of ỹ common sortes of men. But what if those

thinges, which these men would haue accounted to be new, be founde to be most auncient? Againe, what if those thinges, in maner all, which these men so hyghly set forth with the name of antiquitie, after that they haue been well and diligently syfted, shall be founde at the last to be but grene and new?

Truely the lawes and Ceremonies of the Iewes, although that Aman did accuse them of nouelty, yet vnto any man that considered them truly and vprightly, thei coulde not appeare to be new, for thei were written in most auncient tables. And Christe, although many supposed that he did declyne from Abraham and from the olde fathers, and that he brought in a new Religiõ of his owne heade, yet he answered truely: If you beleued Moises, you should beleue mee also: for my doctrine is not so new as you take it. Moises a most auncient aucthor, whom you doe esteme aboue all men, did speake of mee. And. S. Paule, Although the Gospell of Iesus Christ be reputed of many to be new, yet it hath saith he, a most auncient testimony of the law and the Prophetes. As for our doctrine, the which we may cal more rightly the Catholike doctrine of Christ, is so far of from all nouelty, that the olde God of all ages and the father of our Lorde Iesus Christ hath commended it vnto vs in moste auncient monuments, euen in the Gospell, and in the bookes of the Prophetes and of the Apostles. So that now it can not seeme new vnto any man, except there be any, to whom either the fayth of the Prophetes, or the Gospell, or Christ himselfe seemeth to be newe. But in case their Religion bee so auncient and so olde, as they woulde haue it to appere, wherefore doe they not proue it oute of the examples

of the

of the primitiue Church, out of the auncient fathers, out of the olde Councels? Why lyeth so olde a cause abandoned so longe tyme wythout a defender? as for Swoorde and fyer they haue had alwayes at hande: but of olde Councels and fathers no woorde at all.

And surely it had been altogether against reason, to begin at these bloody and cruell reasons, if they could haue founde any gentyler and mylder argumentes. But if they haue in deede such truste in Antiquitie, wythout any maner of counterfeiting: why did John Clement a Countrie man of ours, not many yeares paste, in the syght of certaine honest men and men of good credit, teare and cast into the fyer certaine leaues, out of a most auncient Father and a Greeke Bysshop called Theodoret, in the which he dyd euidently and expressely teache, that in the Sacrament the nature of bread was not taken away? And that at such tyme as he thought no other example coulde be founde in anye place. Why dothe Albert Pighius denye that Sainct Augustine that olde Father dyd holde a right opinion of Originall synne? or of such mariages as are contracted after a vowe professed? And where as Augustine affirmeth it to be perfecte Matrimonye and can not be reuoked, why sayth he, that he dothe erre and is deceiued, & that he vseth no good Logike? Why did they now of late, in ỹ printing of ỹ auncięt father Origene vpō ỹ Gospel of John, leaue out ỹ whole first chapter, wherin it is very credible or rather certain, ỹ he taught many thinges touching the Sacramēt cōtrary to their doctrin: & so had rather set forth ỹ boke in maner maimed, thē being perfect it shold reproue their errors? Is this to truste to ātiquiti, to teare, to suppresse, to māgle,

Dist. 27. Quidam.

De bonis uiduitatis ca. 10.

Conf. 27. 4. 1.

nuptiarum bonum.

In cōtrouersijs

to burne the bookes of the auncient fathers? It is a worlde to beholde, how wel these men doe agree in Religion with those fathers, of whom they are wont to bragge to be on their side. The olde Councell, called Eliberinum, decreed, that nothing that ꝑ people worshipped, should be painted in Temples. An auncięt father Epiphanius saith, that it is an horrible wickednes and an offence vntolerable, If any man should set vp so much as a painted Image, though it were of Christ himselfe, in the Churches of Christian men. These mē, as though there were no Religion without them, haue filled their Church and euery corner of them with painted and grauen Images. The olde fathers Origen and Chrysostome do exhorte the people to the reading of ꝑ holy Scriptures, to bye bookes, to reason of matters pertaining to religion among themselues in their own howses: the husbandes with their wiues, the parentes with ther Childrē. Cōtrariwyse, these mē do condemne the Scriptures as dead elementes: and by all meanes they can possibly, restraine the people from them. The auncient fathers Cyprian, Epiphanius and Hierome, say, that if any hath made a vowe to liue an vnmaryed lyfe, and afterwardes leadeth his lyfe in vncleanes, and can not restraine the flammes of his lustinge, that it is better for him to mary a wyfe, and to liue chastely in wedlock. And the selfe same Matrimony the olde father Augustine determineth to be lawful and good, nor ought not to be reuoked. These men contrariwise, such as haue once bounde themselues by vow, although afterwardes he burne in lusting, although he hunt after Hores, although neuer so filthely & dammably he defile himselfe, yet they will not suffer him to mary: or if perchaunce

A comparisō betwene the papistes and the olde fathers.

Origene in Leuitic. ca. 16.

Chrysost. in Mat. 1. hom. 2 In Ioh. ho. 32.

Epist. 11. li. 5. cōt. Ap. here. 61.

De Virginit. seruāda ad Demetriadem.

chaunce he do marry, they deny it to be matrimony: affirming, ꝑ it is much better and more godly to keepe a Concubine or a Harlot, then to liue in that state. That auncient father. S. Augustine did complain of ꝑ multitude of vaine Ceremonies, by ꝑ which he sawe, how euen in those daies mens mindes and consciences were oppressed. These mē as though God delyted in nothing els, haue encreased ceremonies so out of al measure, that now in their Churches & holy seruice, they haue left in maner nothing els. Augustine an olde father denyeth ꝑ it is lawfull for a sluggishe monke to liue in ydlenesse, & vnder a colour & pretence of holines, to liue vpon other mens labours: & such as liueth after ꝑ sort, an old father Apollonius saith, they be like vnto theeues. These men haue, shall I say, heardes or flockes of monkes, whych albeit thei doe vtterly nothing, & neither trouble themselues so much as to counterfait, or to beare any face of holynes at all, yet they do not only liue, but also launch out riotously of other mens goodes. The olde councel of Rome ordained, that no man should be present at ani seruice of God, ꝑ were said by ꝑ minister of whō it was certainly knowne ꝑ he kept a Concubine. These mē for money doe bothe lett out to hyer Concubines to their priestes, & also driue men perforce to be present against their willes at their blasphemouse seruing of ꝑ Deuil. The olde Canones of the Apostles doe commaunde ꝑ Byshop, that will take vpon him to execute the office both of a cyuill gouerner, and of an Ecclesiasticall minister, to be remoued from his Bishoprycke. These men both doe take vpon them and will take vpon them both the regiments whosoeuer say nay: or rather the one, which they ought most chiefly to execute, that they doe

De opere monachorum.

Can. 3.

Can. 81.

not once touch: yet is there no man that commaundeth them out of office. The olde Coũsell called Gangrense, commaundeth, that no man shall make any such difference betwene a maried and an vnmaried preest, as for his wiuelesse estate he should think the one holyer thẽ the other. These mẽ doe make such difference betwene them, that they ymagine, al their holy misteries, if they come in the handes of any godly honest mã ẏ hath maried a wife, to be by & by vnhalowed & polluted. That auncient Emperor Justinian commaunded ẏ al things in the holy administratiõ of the Church should be pronounced w̃ a clere, a loude, and an opẽ voice, that some fruite might come therof to the people. These men, least the people should vnderstande somewhat, doe whysper al their holy misteries, not only with an vncertaine & a lowe voice, but also in a strãge and a barbarouse tong. The olde Councell of Carthage forbiddeth that any thing should be read in the holi cõgregation other then the Canonicall Scriptures. These men reade those things in their Churches, which thei themselues doubt not but they be mamfest lyes and vaine fables. But if there be any man that doth thinke these thinges to bee weake & of smale auctho*r*ite, bicause they were decreed by Emperors and certain meane Byshops & Councels assembled in no great numbre: and that doth better alow the auctho*r*itie & name of the Pope: Pope Julius doth expressly forbid the preest, in the administration of the holy misteries, to dippe the bread in the cuppe: these men contrary to the decree of Pope Julius, breake the breade and dipp it into the wyne. Pope Clement denyeth it to be lawfull for a Byshop to exercise both the Swordes, saying: If thou wilt haue both, thou shalt both.

In Nouellis const. 123 & 146.

Tertium Car. ca. 47.

De consecra. dist. 2. Cum enim nemo.

both deceaue thy selfe and them that harken vnto the. Now the Pope chalengeth bothe the swordes and exerciseth them bothe: wherefore it ought to seeme lesse maruaile, if that hath folowed sithens, which Clement spake of: that he hath both deceiued himselfe, and them that haue giuen eare vnto hym. Leo the Pope sayth, ỹ in one Churche and vpon one day it is lawfull to say but one Masse: These men in one Churche doe saye sometymes ten, sometimes twenty, sometime thirtye Masses, and ofte tymes moe in one day, in so much that the vnhappy man that standeth by, and is the looker on, can scantly tell, which way it is best to turne himselfe. Pope Gelasius saith, that if anye man deuide the Sacrament, so that when he taketh the one parte he leaueth the other, he doth lewdely and committeth sacrilege. These men both contrarye to gods worde and contrary to Pope Gelasius, commaunde that the one parte of the Sacrament onely be gyuen to the people: and in so doyng, they make al their Priestes guilty of sacrilege. But in case they will say, that all these matters are nowe worne out of vse, & become vtterly deade, so that vnto these daies they appertaine nothing at al: yet to the intent that all men may vnderstand, what credit is to be gyuen vnto these manner of men, and what good is to be looked for of those Councels which they assemble together: let vs see a little, what regarde they haue to those thinges, which now in these latter yeares, whils thei be yet in fresh remẽbrãce thei haue decreed, & in opẽ Coũcel lawfully called to be inuiolably obserued. In the last Councel, of Trente, yet scantly fortene yeares paste, it was decreed with the generall consent of all degrees, that no one man shoulde haue two bene-

fices at one time. Where is thys decree now become? Is this also so sone worne out of vre, & become starke dead. For, as for these men thei giue not only two benefices, but also many times diuers Abbais & Byshoprickes, sometimes two, somtimes three, somtimes fowre vnto one mā, & such a one as is not only vnlearned, but also oftimes a mā of warr. It was decreed in the same Councel, ẏ al Byshops should teache the Gospel: These men neither teache, nor neuer come in pulpit: nor think ẏ this matter pertaineth any thing to their office. Thē I pray you what a wōderful ostentation of Antiquity is this? Why doe they bragge of the olde fathers? Why doe they glory in the names of the newe and olde Coūcels? Why will they seme to grounde themselues vpon the authoritie of those, which when they liste, they contemne at their pleasure? But it doth mee good to deale rather wͭ the Pope himselfe, & to talke of these matters presently to his face. Tell vs therefore, O holy Pope ẏ crakest altogether of Antiquitie, & vauntest thy self ẏ all men are appointed to obey thee alone. Amongest all the anciēt fathers, which of them euer did cal the other chiefe Bisshopp, or vniuersall Bishop, or head of the Church? Which, euer said, that both the swordes were committed vnto the? Which, that thou haste aucthorite and right to call Councelles? Which, that the whole worlde was thy diocesse? Which, that of thy fulnesse all Bisshops receiued their portion? Which, that all powre was gyuen vnto the aswell in heauen as in earthe? Which, that thou couldest be iudged neither of kinges, nor of the whole Clergy, nor of all the people togither? Which, ẏ all Kings & Emperors by the cōmandemēt & ordināce of Christ, receiued their authoritie at thy hāde?

The popes vsurpacion is new.

De Maior. & obed. Vnā sanctam.

In Extra, Bonifacij. 8.

Durādus Concil. Lat. sub Iulio. 2. Dist. 9. Innocentij.

Which,

whiche, that thou, after so exquisite & iuste a reckening, warte seuenty times seuen folde greater then the greatest kinges: Whiche, that a more ample authoritie was gyuen vnto thee, then to the reste of the Patriarches: whiche, that thou warte Lorde and God, or that thou warte not simply a bare man: or that thou warte a certeyne thyng cõclowted & growen together of God and man: whiche, that thou alone warte the well heade of al lawes: whiche, that thou haddest dominiõ ouer purgatory: whiche, that thou mightest at thy pleasure cõmaunde the Angels of God: which of thẽ did euer say, that thou warte king ouer kinges, & Lord ouer lordes: We can appose thee also of other matters after the same sorte. I pray the, amongest the whole numbre of olde Bishoppes and fathers, where did euer any one of them teach thee, either to say a priuate masse whiles the people loked on, or to lifte vp the sacrament ouer thy heade, in the whiche thyng all thy religiõ is at this day contayned: or to mangel Christes sacraments, and contrary to his ordinance & expresse wordes, to deceaue the people of the one parte: And that I may come ones to an ende: of all the fathers whiche any one of them dyd teache the to dispose the bloud of Christ, and merites of the holy Martyrs: and as it were marchaundise, to sell thy pardons in a common market and all the corners of purgatory: These kinde of men ar oft times wonte to talke muche of their hidde and depe learnyng, and of their manifolde and great variete of reading. Let them therefore now bring out somwhat if they can, wherby it maye at the leaste appeare that they haue readde and knowe somewhat. They haue cried it out lustily in all companies where they came, that all partes of their religion

De Maior. & obedien. solite. Ihon. 22. cap. Cum inter nõ nullos. In glo. sa finali. In ed. impressa Parisijs. 1503.

Anton. de Rosellis.

ligiō were auncient and approued, not only of the multitude, but also by the consent and continuāce of all nations and times.

Wherfore let them at one time or other shew this antiquitie which thei speake of. Let thē make these things to appere, whiche ar spred, as they say, so far & so wide. Let them proue that al Christian nations haue agreed vnto their religion. But they flee, as we sayde a litle before, euen them selfs from their owne decrees: and those thinges, whiche so fewe yeares paste they had established to remaine for euer, in so shorte time haue made to be of none effect. I pray you then, how shold they trust in the fathers, in the olde coūcels, in the wordes of God? They haue not, O mercifull God, they haue not those thinges, whiche thei boaste themselues to haue, nother antiquitie, nor vniuersalitie, nother the consent of all places, nor of al times. And therof they themselues, although they would rather haue the matter dissembled, ar not ignorāt. Yea somtimes thei sticke not also plainly to confesse it. And therfore thei say, that the constitutions of olde Councels and fathers ar of that cōdition, that somtimes they may be chaunged: for according to the diuersitie of times, diuerse decrees ar conuenient to be had in the Church. And thus they couer thē self vnder the name and title of the Church, and with a counterfaite shadow doe scornfully abuse the simple & wretched people. And a meruayle it is, that either mē should be so blinde, as they can not see these thinges: or if they doe see them, that they be so pacient, as they can thus easily endure them, and with so quiet a minde.

But in asmuche as they haue abolished and repealed those auncient decrees, as thinges that ar now become

ouer

ouer olde, and worne out of vse, peraduenture thei haue set other in their place, that be better and also more profitable. For they ar wonte to say, ỹ not euen Christ him selfe or his Apostles, if they should liue agayne, coulde deuise a better or a more holyer waye to direct the Churche of God, then that wherby it is gouerned now at their hãdes. Trewe it is in deede, that thei haue put other in their places, but accordyng as Hieremias saith, chaffe in steade of wheate: and as Esay saythe, Those thynges, whiche God hath not requyred at their hãds. They haue stopped vp all the vaynes of the springyng water, and they haue digged broken and durty pittes, full of slyme and filthines, whiche nother haue anye cleane water, nor ar able to contayne it. They haue taken from the people the holy communion, the worde of God, from whence shoulde haue come all comforte, the true worshyppe of God, the right vse of sacramẽtes and of prayer. Agayne thei haue giuen vnto vs of their owne store, wherewith in the meane season we might chiere oure selfes, salte, water, creame, pottes, spittell, palmes, bulles, Jubiles, pardonnes, crosses, smoky incẽce, and an infinite nombre of ceremonies, and mere mockes as Plautus saythe, meerly to be mocked at. In these thynges, haue they fixed theyr whole religion. With these thinges, they taught that God might be well appeased: that with these, Deuils be driuen awaye. That with these, mens consciences were confirmed. For these forsothe be the ornamentes and deinty storehoses of Christian religion. These, in the sight of God be pleasant and acceptable: that these thynges might be auaunced vnto honor, it behoued that the ordinances of Christ and of the Apostles should be taken

What newe deuises are broughte in stede of auncient and true relygyon by the Papistes

out of place. And as the wicked kynge Hieroboam in time paste, after he had taken awaye the true worshipp of God, and had brought the people to the worshipping of golden calues, leaste that afterwardes they shoulde peraduenture haue chaūged theyr mindes, and slipping from him, haue returned agayne vnto Hierusalem to the Temple of God, he exhorted them with a long oration vnto constācie, sayng: These o Israel ar thy gods: after this sorte your God hath commaunded that you should worshippe him: It should be a paynefull and a troublesome thing for you to vndertake so long a Journey, and euery yeare to goe to Hierusalem, to the intent to honor and to worshippe God. After the same mānēr in all pointes, these men, when that for theyr owne traditiōs sake, they had ones made voyde the law of God, leaste that the people should afterwardes opē their eies, and slippe an other waye, and finde at others handes a more certayne course for their saluation, O how often haue they cried, This is ỹ kynde of worshippyng that pleaseth God: and whiche he doth streightly require at our handes: and wherewith he will be appeased in his anger: By these thinges the agreement in the Church is conserued: with these thinges all sinne is cleansid, and consciences ar made quiet: whoe that shal forsake these thinges, he leaueth himself no hope of eternall saluatiō: It is a paynefull and a troublesome thyng for the people to looke backe vpon Christ, vpon the Apostles, vpō the olde fathers: & euer more to be attentife what their will and commaundement is. This I warrant you, is the very way to bring the people of God frō the weake elementes of the world, from the leauenne of scribes & Pharises, and from mans traditions. It behoued that

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the ordenaunces of Christe and of his Apostles should be thruste out of place, that these might be accepted in theyr stede. O this was a sufficiēt cause, why that good olde doctrine whiche many ages had bene approued, should be abiected, and a new forme of Religion should be brought into ỹ Church of God. Neuerthelesse what so euer it is, these men crie still: Nothyng must be chaūged: with these thinges mens mindes ar satisfied: these thinges ar decreed by the churche of Rome: that church can not erre: for Siluester Prierias saith, ỹ the Church of Rome is the squire & rule of truth: from the whiche the holy scriptures receaue their authoritie. The doctrine, sayth he, of the Churche of Rome, is the vnfallible rule of fayth, from the whiche the holy Scriptures fetcheth her strength. And pardonnes sayeth he, ar not come to our knowlege by the authoritie of the scriptures, but thei ar knowne vnto vs by the authoritie of the Churche of Rome, and of the Romane Popes, the whiche is a greater authoritie. Pighius also is not afrayde to saye, that we ought not to beleue any texte of the scripture be it neuer so playne, vnlesse we haue our warrant from the Churche of Rome. Muche like as if any of these that can not speake good and pure Latine, and yet can dable somwhat after the māner of Scholemens Latine very roundly and redily, woulde needes maynteyne, that all other mē also ought to speake such Latine now in these times, as many yeres past Mammetrect or Catholicon did speake, and suche as at this daye is vsed amongest themselues in their common scholes: for so both that whiche is spoken maye be well inough vnderstanded, and also mens mindes wel satisfied: and that it were a mockery, now after so longe cō-

tinuãce, to trouble ỹ world with a new kinde of speach, and to cal home againe the olde purenes and elegãcy in speakyng, whiche Cicero or Cesar vsed in their dayes. Such is the duety forsoth that these men doe owe vnto the ignorance and darknes of the times paste. Many thinges, as a certaine man sayth, ar ofte times in good estimatiõ, only bicause they had bene ones dedicated to the temples of Heathen Gods. Euen so we see that these menne at this daye doe allowe many thinges and highly esteeme them, not bicause they iudge them to be so much worthe, but only bicause they haue bene receyued by coustume, and dedicated after a certayne mãner to the Churche of God.

Plinius.

The Churche of Rome may erre.

But our Church saye they, can not erre, the whiche thing I suppose they speake much like as in time paste the Lacedemonians were wonte to say, ỹ in the whole state of their common welth it was not possible to finde an aduouterer: wheras in deede they were rather al aduouterers, in asmuch as thei cupled thẽselfe in vncertain mariages, & occupied their wifes together in cõmon. Or as the Canonistes, for their bealies sake, ar wõte to speake nowe a dayes of the Pope: That he in that he is lorde ouer all benefices, although he doe sell for money Bysshoprickes, Abbeys, personages, and suffereth nothing freely to departe from him: neuertheleſſe bicause he sayth that all is his, thoe he would neuer so fayne, he can not commit symonie. But howe this argument should be good, and how the wordes maye agree with reason, we can not as yet surely perceiue: except peraduenture, like as the aũcient Romanes in time past dealt with Lady Victorie, so these mẽ, after that truth came flying vnto them, they pulled of her winges, that neuer after

Summa Angelica Dist. Papa.

Theodoricus de schismate.

after she should be able to flie from them. But what if Jeremie say vnto them, accordyng as we sayde before, that these be the wordes of lies: What if the same man saye agayne, that euen they whiche ought to haue manured the vineyarde, haue wasted and destroyed the Vineyarde of the Lorde: What if Christ saye, that they whiche chyefiye ought to haue bene carefull ouer the Temple: of the Lordes temple haue made a denne of thieues: But in case the Church of Rome can not erre, then muste it needes be that the happynes thereof is greater then the wisedome of these menne. For suche is their lyfe, doctrine and diligence, that the Churche maye full well for all them not onely erre, but also perishe vtterly, and come to nothyng. Doubtles if that Churche maye erre whiche hath vtterly gone astraye from the worde of God, from the commaundementes of Christe, from the ordinances of the Apostles, from the examples of the primitiue Church, from the constitutions of the olde fathers and auncient Councels, and from the verye decrees of theyr owne makynge: and whiche will not be kepte in order with no lawes, nother olde nor newe, nother of theyr owne nor of others, nother of God nor of manne: then is it moste certaine, not onely that the Churche of Rome mighte erre, but also that moste lewdely and shamefully it hath erred.

But you were ones, saye they, of our felowshyp, but nowe you ar become Apostatas & rūnegates, & haue separated your selfs frō vs. True it is ỹ we haue disseuered our selfs from thē: and for that cause we bothe giue thankes to our moste mercyfull and mightie God, and also on oure owne behalfes we doe moste hyghlye reioyce.

reioyce. But we haue not departed at all from the pri-
mitiue Churche, from the Apostles, nor from Christe.
We can not denie but we were brought vp amongest
them in darkenes and in the ignorance of God: euen as
Moyses was in the discipline and in the bosome of the
» Aegyptiãs. We were sayth Tertullian, of your fellow-
» shippe, I cõfesse, and no maruelle: for men ar made and
» not borne Christians. But let these men tell me where-
fore they ar come downe from these seuen hils, where-
upon afore time Rome did stande, and haue chosen ra-
ther to dwel vpon the playne whiche is called the fielde
of Mars? They will say peraduẽture, bycause the con-
duytes of water that were in those hils, without the
whiche they could not wel liue, ar now decayed & dried
vp. Then lette them giue vs that same leaue, touchyng
the water of euerlastyng life, whiche they will haue to
be graunted vnto them in this case of material water.
Amongest thẽ this water fayled longe a goe: the elders,
as Hieremy sayeth, sent theyr yoũgelings to ỹ waters,
but they, when thei could finde nothing, brought home
theyr empty vessels, beyng in great miserie and vtterly
lost for thirste. The needy, sayeth Esay, and the poore
sought after water, but they founde none in no place:
theyr tongues were now euen dried for thyrst: these mẽ
had broken vp all their water courses and theyr con-
duytes: these had choked all theyr springes, and had fil-
led with myre and durte the fountayne of the water of
life. And like as Caligula in time paste, by closing vp of
all mens barnes, brought vpon the people a generall
hunger and famine: so these men in chokyng vp of all
the foũtaynes of Gods worde, haue brought the people
into a miserable thyrste. They brought as Amos the

Prophete

Prophete sayth, hunger and thirst vpon men, not a famine of bread, not a thirste of water, but of hearyng the worde of God. The poore wretches wandered vp and downe sekyng after some litle sparke of that light of God, wherwith they might chiere their consciences: but it was cleane quenched out: they coulde finde none at all. Suche was the very state, suche was the pytifull condition of the Church of God. Moste miserably men liued therein without the gospell, without lighte, without all comforte.

Wherefore, although our departyng be somewhat greuous vnto them: yet ought they to consider howe iuste the cause of our departing is. For in case they wil saye: it is lawefull for thee by no means to departe from that fellowship, wherein thou haste ben brought vp: Thus they maye easily in oure persōnes cōdemne both the Prophetes and the Apostles, and also Christe him self. For why doe they not likewise finde fawte at this: that Loth departed from Sodome, Abraham out of Calde, the Hebrewes out of Egypte, Christ from the Jewes, Paule from the Pharisees? For onlesse there maye be some iuste cause of suche departynges, we see not, why they also maye not in like sorte be accused as factious and seditious men.

Nowe if we ought to be condemned for heretikes, bycause we doe not al thinges whiche these menne doe commaunde vs: whoe I praye you, or what maner of men shall we account them to be, which doe despise the commaundementes of Christe and of the Apostles? If we be Schismatikes that haue disseuered our selfs frō these fellowes, by what name I pray you, shal we call them, that haue departed from the Grekes, at whose

hãdes they receyued the faith, frõ the primitiue church, from Christ him selfe, from the Apostels, euẽ as it were from their owne parentes: For as for the Grekes, such as at this daye doe professe the religion and name of Christ, althoe they haue many thinges that ar corrupted, yet they retaine to this howre a great part of those thinges which they receyued of the Apostles. Therfore nother haue they priuate Masses, nor their sacramẽtes mangeled, nor purgatory, nor pardonnes: As for the Popes titles and proude names, so muche they doe regard them, that whosoeuer doth take them vpon him, and wil needes be called either the vniuersal Byshop or heade of the whole Church: of him they will not sticke to saye, that he is bothe an intolerable arrogant man, and a persoune that iniuriously defaceth all other Byshoppes his bretherne, and also an heretike.

Now then, sins the matter is plaine & can not be denied, ỹ these fellowes ar gone back frõ those, of whom thei receiued the gospel, of whom thei receaued ỹ faith, of whome the true religion & the Churche: what cause is there, why they shuld not be cõtent to be called home againe, euen vnto the same persounes, as it were to the fountaines of religion? Wherfore ar they so afrayde, as thoe al the Apostles & old fathers sawe nothing, to folow the exãple of their times? for doe they, trowe ye, see more, or be thei more careful ouer the Churche of God, then they ỹ first deliuered these things? And now to returne to our selfs, we haue departed frõ that Churche, wherin nother the worde of God could be heard purely taught: nor the Sacramentes rightly administered: nor the name of God, as it ought to be, called vpõ: and whiche they themselues doe confesse to be corrupted in

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many thinges: and wherin, to say the truth, there was nothing that could staye any man that was wise, and that had any consideration, of his owne saluation. To conclude, we haue departed from that Churche that is now founded, not from that Church that was in time past: and we haue departed in such sorte, as Daniel did out of the denne of Lions: as the thre childrē out of the fier: yea rather caste out by them with their cursinges and banninges, then departed of our selfs.

Agayne, we haue adioyned our selfes vnto that Church, wherin they them selfs, in case they wil speake truely and according to their owne consciences, can not denie, but all thynges ar soberly and reuerently handled, and so farre forth as we were able to attayne, most neerely vnto the order of the olde time. For lette them compare their Churches and oures together, they shal see, bothe that they moste shamefully haue departed frō the Apostels, and we moste iustly haue forsaken them. For we, after the exāple of Christe, of the Apostles and of the holy fathers, doe giue the whole sacrament vnto the people: These men, contrary to all the fathers, contrary to al the Apostels, and cōtrary to Christ him self, not without (as Gelasius sayth) hygh sacrilege, doe deuide the sacramentes, and plucke the one parte awaye from the people. We haue restored the Lordes supper according to the institutiō of Christ, and desire to haue it asmuch as maye be, and to as many as may be, most common, and as it is called, so to be in very dede, a Cōmunion. These men haue chaunged all thinges frō the institution of Christ: & of the holy cōmunion they haue made a priuate masse: so that we present vnto the people a holy Supper: they, a vayne pagent to gase vpon.

A comparisō of both the Churches.

We doe affirme with the moste auncient Fathers, that the bodye of Christe is eaten of none other, but of godly and of faithfull menne, and suche as ar endued with the spirite of Christe: these fellowes doe teache that the very bodye of Christe, maye in very deede, and as they terme it, really and substantially be eaten, not only of wicked and vnfaythfull men, but also, it is horrible to speake it, of myse and dogges.

We doe praye in oure Churches after suche sorte, that, accordyng as Paule dothe admonisshe vs, the people may knowe what we doe pray, and with one minde answere, Amen. These men powre out in the churches vnknowne and straunge wordes, like vnto the noyse of soundyng brasse, without any vnderstanding, without sense, without iudgement, and this is their only endeuour, that the people should not be able to vnderstande any thing at all. 1. Cor. 14.

And bycause we will not reherse all the differences betwene vs and them, for they ar in maner infinite: We translate the Scriptures into all languages: these men wil scantly suffer them to be abroade in any tonge: We doe exhorte the people to heare and reade the worde of God: these menne driue them from it: We woulde haue our cause hearde before all the worlde: these menne flee al iudgement and triall: We leane vnto knowlege, they vnto ignorance: We truste to the light, they vnto darknesse: We haue in reuerence, as reason is, the wordes of the Apostles and of the Prophetes: these men do burne them. To conclude, we in Gods cause wil stande to the iudgement of God only: these men will stande to their owne. But if they will consider all these thinges with a quiet minde and a prepared purpose to heare and to learne:

learne: thei shal not only allow our doynges, which leauing all errours, haue followed Christe & his Apostles, but also they themselues shal fal away from thēselues, and of their owne accorde, encline themselues to ioyne with our felowshippe.

But they will saye, that it was an vnlawefull attempt to goe aboute such matters without an holy generall Counsell: for therein is the whole powre of the Churche: there Christe hathe promised that he will alwayes be ready at hand. And yet they themselues haue broken the commaundementes of God & the decrees of the Apostles, and as we sayde a litle before, haue scatered and torne in pieces in maner all, not onlye the ordinances, but also the certaine principles concernyng doctrine of the primitiue Church, and that without tariyng for any generall Councell. Of generall Councels.

But where as they say, that it is not lawful for any man to appoint any new order without a Cōcel: who I praye you hath prescribed these lawes vnto vs? or where haue they founde this decree?

It was foolishly done of Agesilaus the kynge, who beyng ones acertained of the minde and pleasure of the hyghe Iupiter, woulde needes present the whole matter agayne vnto Apollo, for to know whether he were of the same minde that his Father was. But we should doe more foolyshlye a greate deale, in case that, when we doe heare God him selfe speakynge moste playnely vnto vs in the holye Scriptures, and vnderstande his will and pleasure, if I saye, afterwardes, as though al this were nothing, we would refarre the whole matter to a councell. The whiche is nothing els, but to searche whether menne be of the same minde that God is; and

whether menne will allow by their authoritie the commaundementes of God. What I praye you, shall not the truthe be truthe, or shall not God be God, except a councell will and commaunde it so to be? If Christe would haue handeled the matter so frō the beginnyng, that he woulde haue taught or sayde nothing without the consente of the Bysshoppes, and woulde haue referred ouer hys whole doctrine vnto Annas and Cayphas, where should the fayth of Christ be at this day? or who shoulde euer haue heard of the gospell? Peter forsothe, of whome the Pope is wonte to speake more often and with more reuerence then of Jesus Christe, did boldely withstande the sacred councell: and sayde, it
Galat. 1. was better to obeye God, then men. And Paule, what time he had ones receyued the gospell into his minde, and that not of men, nor by man, but only by the wil of God, did not counsell with flesh and bloud, nor dyd not referre the matter vnto his kinsemen or brethern: but went by and by into Arabia, for to publishe, by the authoritie of God, Gods misteries.

We surely doe not despyse Councels or assemblies and conferences of Bysshoppes and learned menne: Nother haue we done those thinges that be done altogether without Bysshoppes or without a coūcell. The matter was handeled in full parlament, with long deliberation, and in a greate assemblie. But as touchyng this councell, whiche Pope Pius dothe at thys tyme counterfetly set forthe, wherein men beyng nother called, nor heard, nor seene, ar so lightly condemned, what we maye loke or hope to gette thereby, it is not harde to gesse.

Nazianzenus longe agoe, when that in his tyme

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he sawe menne that came to suche assemblies, to bee so blinde and so obstinate, that they were caryed after their owne affections, and soughte rather for victorie then for truthe: pronounced in playne wordes, that he neuer sawe good ende of anye councell. What woulde he saye nowe, if he were a liue at this daye, and shoulde vnderstande what these menne wente aboute? For in that tyme all though they were gyuen to partes, yet bothe mennes causes were hearde, and manifeste errours by the common consente of all partes were taken awaye. These menne agayne neyther will sufer the cause to bee freelye debated: nother will endure to haue anye thyng chaunged, howe many errours so euer there be.

For that is a thyng whiche they ar wonte often and with out all shame to boaste of, that their Churche can not erre: that in hit there is no blemyshe: that there is nothyng to be graunted vnto vs: or yf there be anye thyng, that the iudgement thereof appertayneth vnto Bysshoppes and Abbots: they be the directers of those matters, they be the Churche of God. Aristotel sayethe, that bastardes can not make a citie. But whether the Churche of God maye be made of these fellowes or no, let them consider: for surely, nother be they lawfull Abbots nor right Bysshoppes.

But let them hardely be the Churche: lette them be hearde in coũcels: let them only haue authoritie to giue a voyce: Neuertheless in times paste, when the Church of God (if it be compared with their Churche) was resonably wel gouerned, as Cipryan sayth, bothe Elders and Deacons & some parte also of the common people

were

were called to the hearyng of Ecclesiasticall causes.

But what if these Abbotes and Bysshoppes haue no knowledge? What yf they vnderstande not what religion is, and what opinion they oughte to haue of God? What if law be loste of the preeste, & coũsel of the Elders? What if the night, as Micheas sayethe, be vnto them in stede of a vision, and darkenes in stede of foresey̆ng thynges to come? What if all the watchemen of the Citie, as Esaye sayth, ar become blinde? What if the salte hath loste his strẽgth and his taste? and as Christ sayth, is good for nothyng, not so muche as to be caste out vpon the dunge hill?

The Pope is aboue the Councell.

Forsothe they will committe all thynges to the Pope, whoe can not erre. But that, to beginne withal, is a folishe deuise: that the holy ghost should flie away in haste from the holy Councell to Rome, to the intent that if he doubte or sticke in anye thyng, and not be able to winde him selfe out, he mighte take counsell of some other spyrite I wote not who, better learned thẽ him selfe: For if the case stande so, what needed it that so many Bysshops should in this time at so great charges and through so long iorneys be summoned to come to Trent? It were yet a much more wiser & better way, sure I am it were bothe shorter and more commodious for them, rather to put of all thynges to the Pope: and to repayre at the firste dalliye, to the heauenly determination of hys sacred breaste. Moreouer it is agaynste equitie, to put ouer oure cause from so manye Bysshoppes and Abbottes to the iudgemente of one man, specially of hym, whoe standeth accused by vs of moste weyghtye and greuous offences: and as yet hath not brought in his answer: who also hath condẽned vs

without

without iudgement before wee were once called to bee iudged. What? trow ye that these be things of our own deuise? Or is not this ỹ order of their Councels at this day? Or be not all thinges committed ouer from ỹ holy Councels vnto the Pope alone, in such sort, that as though so many voices and subscriptiõs serued to no purpose, he alone may adde, chaunge, diminish, take away, alow, release, and againe restraine what him lysteth? Then I pray you, of what maner of men were these words spoken? Or why did the Bishops and Abbots not long agoe in the last Coũcell of Trente decree after this manner at thende of their constitutions: Sauing alwaies in al things the Authorite of the Apostolicall seat? Or why doth Paschale the Pope write of himselfe so arrogantly? As though, saith he, any Coũcels had prescribed a lawe vnto the Church of Rome, wheras all Councels both are made by aucthority of ỹ Church of Rome, & by the same aucthorite haue theyr power & strẽgthes: and also in their statutes, ỹ Popes aucthorite is plainly and manifestly excepted? If they thinke good to allow these thinges, to what purpose are Councels called? But if they determine to make them of no force, wherefore be they left vncancelled in their bookes?

De electione & electi potestate. ca. Significasti.

But let it be so hardely, ỹ the Pope alone is aboue all Councels: that is to say, let some one parte be more then ỹ whole: let him be of greater power, of more wisdome then all his fellowes together: Yea and though Hierome say nay, let the aucthorite of one Citie be greater then of the whole world: But what if he neuer saw nothing pertaining to these matters, and neuer read neither the holy Scriptures, nor the olde fathers, nor

Ad Euagrium.

his owne councels? What if he, as in time past Pope Liberius did, should fall away to the Arrians? Or, as Pope John, not many yeares past, should haue a wicked and a heathenishe opinion of the life to come, & of the immortality of soules? Or as Pope Zosimus dyd afore time with the councell of Nice, so he shoulde also now falsifie other cõcels for ỹ auãcemẽt of his powre and auctoritie: and those things which were neuer, no not so much as thought, those he should say were debated and decreed by the holy fathers: and should, as Camotensis saith, the Popes are wont ofte times to doe violently, racke the Scriptures, to procure vnto himselfe the fulnesse of all power? What if he abandone ỹ Christian faith and become an Apostata, like as by the testimony of Lyran, many Popes haue done? Trow ye ỹ notwithstanding all this, the holy Ghost will knocke at his breast and kindle in him, wil he or no, yea altogether against his wil, such a light, as he can not erre? Or shall he neuertheles be the fountaine of all law? & shall the whole treasure of wisedome and vnderstanding be foũd in him as it were in a iewel box? or if these things be not in him, may he be able in so great matters to iudge rightly and conuenienly? Or if he can not iudge, doth he require that all thinges should be referred vnto him? What if the Abbots and Byshops that are the Popes aduocates dissemble not at all, but openly take vpon them to be enemies of the Gospel, and wil not see that which they doe see, and violently constraine the Scriptures and wittingly and aduisedly depraue and falsefy the woorde of God, and those thinges which are euidently and properlye spokẽ of Christ, and can not be applyed to any other person, doe filthilye and lewdely turne them vpon the Pope? What if they saye that

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the Pope is all and aboue all? Or that he can doe all thinges ꝑ Christ can doe? or that the Pope and Christ haue one chayre of state to giue iudgement in, and one consistory? or that he is that same light that came in to the worlde, the which, Christ pronounced only of hymselfe, and that he that is an euill doer, hateth and flyeth that light? or that all other Bysshops haue receiued of his fulnesse? To conclude, what if they should, not colorably or darkely, but euidently and flatly make a decre contrary to the expresse worde of God? Trow ye that whatsoeuer these men say, that shall be straight waye the Gospell? Trow ye this shal be gods army? trow ye Christ will be present there? Trow ye that the holy Ghost wil swimme in these mens tongues? or that thei may say truely of themselues: It hath semed good vnto the holy Ghost and to vs? Forsothe Petrus a Soto and his pursefellow Hosius, are not afraide to affirme, that the very same councell wherin Christ was adiudged to death, had the spirit of prophecy, the holy spirit, the spirit of truth: and ꝑ it was not falsse nor a lye, that which those Bysshops said. We haue a law, & according to the law he ought to dye: and ꝑ thei iudged (for so Hosius doth write) ꝑ truth of ꝑ iudgemēt: And ꝑ the same decree, wherin they pronounced ꝑ Christe was worthy of death, was iuste to all respectes: It is surely a merueilouse case ꝑ these mē cā not pleade for thēselfe, & maintaine their own cause, onlesse wil they become the patrones of Annas and Caiphas. For thei that will say that the very same councell, wherein the sonne of God was most despitefully condemned to the Crosse, was a lawefull and an vpright councell: what councell I pray you will they allow to be corrupted? But their councels, in manner all of them, being such as they bee,

Hostien. ca. Quanto. Abbas de Electione. ca. Venerabil. Cornelius. Episcopi in Concilio. Tridentino. Durandus.

Hosius contra Brentiū. li. 2. caleth it a lawfull Counsell wherī Christ was condemned.

it was necessary for them, to giue this sentence of the councell of Annas and Caiphas. But suppose ye that these men will restore vs the Church againe? the selfe same being iudges that are themselues accused? Will these men abate their ambition and pride? wil they cast out themselues, or giue sentēce against themselues, that Bisshops shall not be vnlearned, or that Bysshops shall not be sluggishe bellies, or shal not heape benefice vpon benefice, or shall not take vpon them to be Princes, or shall not make warres? Thinke you that Abbots the Popes dere children, will make a decree, that a Monke that seketh not to gett his liuing with his own labour, is a theefe? or that it is not lawefull for him to liue other in Cities, or in places of much resorte, or of other mens goodes: and that a Monke ought to lye vpon ỹ grounde, and to sustaine his life with herbes and pease, apply himself to learning, dispute, pray, worke, and prepare himselfe to the ministery of the Church? Surely euen as sone, wyll the Pharisees and Scribes reforme the temple of God, and of a den of theeues will restore it vnto vs to be an howse of praier.

The Papystes though they acknowledge theyr errors, yet wyll they not amende them.

There were some amongest them that espied out diuers errors in the Church, as Pope Adriane, Aeneas Siluius, Cardinall Poole, Pighius, and others as we saide before. They helde afterwardes a Councell at Trente, euen in the same place, where it is now holden. There assembled diuers Bishops & Abbots, and others to whome the matter appertained: they were alone, whatsoeuer passed among them, there was no man to gainesay it: for as for our mē, they had vtterly shut thē out from al conferēce. There they satt in great expectation of the worlde sixe yeares: the first sixe monethes,

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as though the matter had been very nedefull, they decreed many thinges of the holy Trinitee, of the father, of the Sonne, of the holy Ghost: good things in deede, although for that time not very necessary. Neuertheleſſe in all thys meane tyme amongeſt ſo many errors, ſo euident, ſo oft by their owne mouthes confeſſed, ſo manifeſt, what one error did thei euer correct? frō what kynde of Idolatry did they wdraw the people? What ſuperſtition did they take away? What parte of theyr pompe and tyranny haue they abated? as though forſoothe that nowe alſo the whole worlde myght not perceiue that this is a very conſpiracy and not a Coūcell, and that theſe Byſhops which the Pope hath called vnto hym at this time, are not by their othe and affection vtterly addicted vnto his name, and wil neuer do any thing but that which they ſhal perceiue to agre with his pleaſure, to make for the aduauncement of his power, and to be according to his will: or that amongeſt them euery mans reaſon and ſentence were not rather nūbered, then wayed: or that the better parte were not ofte times oppreſſed with the greater. Wherupon we know that ofte times it hath come to paſſe, ỹ many good men and Catholike Byſſhops, what time ſuch Councels were ſummoned, wherin factions and parts were openly maintained, knowing that they ſhould only leeſe their labour, in as much as the mindes of their aduerſaries were bent vpon euill, and therfore not poſſible to doe any good, haue tarried at home. Athanaſius beyng called by Themperour to the Councell of Ceſarea, when he ſaw that he ſhoulde preſent himſelfe to ỹ deadly hatered of his aduerſaries, he refuſed to come. The ſame man afterwardes, being come to the Coun- Theodoretus Li. 1. ca. 28.

it was necessary for them, to giue this sentence of the councell of Annas and Caiphas. But suppose ye that these men will restore vs the Church againe? the selfe same being iudges that are themselues accused? Will these men abate their ambition and pride? wil they cast out themselues, or giue sentēce against themselues, that Bisshops shall not be vnlearned, or that Bysshops shall not be sluggishe bellies, or shal not heape benefice vpon benefice, or shall not take vpon them to be Princes, or shall not make warres? Thinke you that Abbots the Popes dere children, will make a decree, that a Monke that seketh not to gett his liuing with his own labour, is a theefe? or that it is not lawefull for him to liue other in Cities, or in places of much resorte, or of other mens goodes: and that a Monke ought to lye vpon ỹ grounde, and to sustaine his life with herbes and peasse, apply himself to learning, dispute, pray, worke, and prepare himselfe to the ministery of the Church? Surely euen as sone wyll the Pharisees and Scribes reforme the temple of God, and of a den of theeues will restore it vnto vs to be an howse of praier.

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Theodoretus Li. 1. ca. 28.

cell of Syrmin, when his minde gaue him, by reason of the fiercenes and hatred of his enemies, to what ende ỹ matter would come, he trussed vp his baggage & went his way. John Chrysostome, although the Emperour Constãtius had sent for him by fower letters, to come to the Councell of the Arrians, yet he kept himselfe at home. What time as Maximus the Bysshop of Hierusalem sate in the councell of Palestine, the olde man Paphnutius taking him by the hande, ledde him out of the dores: saying, it is not lawefull for vs, to sit in councell of these matters, amongest these wicked men.

Tripar. li. 10. ca. 13.

Eusеb. Li. 1. ca. 17.

Vnto the councell of Syrmin, from which Athanasius did conuey himselfe away, the Bysshops of the Weste countries woulde not repaire. Cyril appealed bi his letters from the councell, of those that were called Patropassiani. Pauline the Bysshop of Trier & diuers others, when they saw the practise and power of Auxentius, refused to come to the councell of Millane. For in vaine they saw they should go vnto ỹ place, where no reason but faction was hearde, and where al causes were determinable, not according to iudgemẽt, but according to fauor.

Tripar. Sozome. li. 5. ca. 15.

And yet they, albeit they had neuer so greuous and obstinate aduersaries, neuertheles if they had come, at the least they shoulde haue had free liberty to speake & to be hearde in the councell.

But as for vs, in as much as it is not lawful for any of our sort once to sitte, or so much as to be seene in the assemblie of these men, much lesse to be hearde freely to speake: and on the other side, for as much as the Popes Legates, the Patriarches, the Archbyshops, the Bysshoppes, the Abbots all coniured together, al fettered

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in one faute, al bound with one othe, & only haue place to sit, only haue aucthoritie to giue their voice, and in cõclusiõ, as though thei had done nothing, to submit al their iudgements to the Popes wil and pleasure alone: euen to the intent that he who ought rather to haue pleaded his own cause at the barre, should giue sentẽce of himself: in as much, I say, as that olde and Christiã liberty, which in all Christian Councels ought chiefly to be maintained, is now in coũcel vtterly takẽ away, no good and godly man ought to maruaile, if wee doe now at this time, that thing, which thei see the fathers and Catholike Bysshops did afore time, whẽ like cause was offered: so that bycause in the councell we cã not be heard, & Princes Embassadors ar laughed to scorne, and we all, as though the matter were already dispatched and concluded, ar before iudgement condempned, if I say, we had rather tary at home & cõmit the whole matter vnto God, then to go to ỹ place, where we shall neither haue any place, nor yet any thing preuaile at al. But as touching our own iniuries, we can beare them paciently & quietly ynough. But wherfore I pray you doe they exclude Christian kinges and godly Princes from their councels? Why doe they either so vncurtesly dispatche them out of their company, or reiect them wt such reproche: when that as though they were no Christian men, or were not able to iudge, they will not suffer them to sit in counsell in causes of Religion, nor to knowe the state of their owne Churches. Or in case they doe entermedle at any time by their aucthoritie, & doe ỹ thing which thei may do, which thei are cõmanded to doe, which they are bounde to do, and which we know Dauid, Salomõ, & other good prices haue done:

and take vpon them, other whiles the Bysshops be a sleepe, or whiles they doe rebellyously resist, to bridle ỹ raging lustes of prieſtes, and both driue them to the doing of their duty, and kepe them from disorder: & moreouer if they plucke downe Idolls, withdraw superstition, set vp the true worshyp of God: Why crie they by and by, that they turne all things vpside downe: that they breake into other mens offices, and behaue themselues lewdely and arrogantly? What Scripture hath at any time forbidden Christiã Princes from ỹ hearing of such causes? Whoe did euer make these lawes but these fellowes onely? But they will say, Ciuile princes haue learned how to manege the common welthe, and to exercise armes: as for the misteries of Religion they vnderstande them not. Then I pray you, what other is ỹ Pope at this day, but a Monarche or a prince? What be the Cardinals? which degree it is now scantly lawfull for any others to haue, then kinges and Princes sonnes. What be the Patriarches? what Archbisshops for the most part, what Bysshops, what other be the Abbots at this day in ỹ Popes kingdome, but worldly Princes, but Dukes, but Earles, wyth stately gardes about them whersoeuer they go, and decked also many times w̃ collers and chaines of Golde?

They haue in deede sometime a peculier apparell, Crosses, Pillers, Hattes, Myters, Palls, the which kinde of pompe the auncient Bysshops, Chrysostome, Augustine and Ambrose had neuer. Now besides these things, what teache they, what say they, what do they, what liue they in any point that is comlye and commẽdable not onely for a Bysshop, but also for a Christian man? Is it so great a matter to cary a counterfait title

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and for onely chaunge of garmentes, to bee called a Bysshop:

Surely ỹ the waight of all gouernement ſhould be aſſigned ouer vnto thé only, which nether do know nor will know what appertaineth to theſe thinges, nor ſet not a halfpeny by any part of Religiõ, further thé as it toucheth the kitchin & the belly, ỹ they onely ſhoulde be made iudges, and be appointed as it were blind men to keepe the watche towre: & on the other ſyde to haue a Chriſtian prince that is well inſtructed, to ſtande a very blocke and a poſt without giuing anye voice, wout vttering his opinõ, only to awaite what they wil appoint or commaunde him to doe, wout eares, without eyes, without ſtomacke, without courage, to receiue without exception whatſoeuer theſe fellowes ſhall lay vpon him, and at a blinde auenture doe their commaũdements, how blaſphemous and wicked ſoeuer thei be, yea though they ſhoulde commaunde them to deſtroye Religion all together, and to hange vp Chriſt himſelfe vpon the Croſſe: this is ſurely a matter bothe of great pride, and of great reproch, and of great iniquite, & alſo vntolerable for Chriſtiã and wile Princes to endure. For what think you: Can Annas and Caiphas vnderſtand theſe matters: and can not Dauid and Ezechias vnderſtande them: Is it lawfull for a Cardinal being a man of warre and deliting in blood, to ſit in the coũcell: And is it not lawful for the Emperor or a Chriſtiã king: For we doe giue no aucthoritie vnto our magiſtrates more then ỹ we know is both giuen vnto them out of gods word, and alſo approued by the example of the beſte gouerned commõ welthes. For beſides ỹ God hath committed vnto euery faithfull Prince the charge

of both the tables, to the entent he shoulde vnderstande ỹ not only Ciuile matters, but also religious & Ecclesiasticall causes appertained to his office. Besides ỹ, kings ar oftẽtimes & expressly cõmãded of God to cut down superstitious groues, to ouerthrowe Images of Idoles and aulters, to haue at hande a copye of the boke of the law: and that Esaie saith, he ought to be a patron and a fosterer of the Church: Besids, I say, al these things, we see by the stories & examples of the best times for gouernement, ỹ godly Princes neuer thought it a thing estranged from their office, to take the charge of Churches.

Moses a ciuile magistrate, and a leader of the people, bothe receaued of God and also deliuered vnto the people the whole ordre of religion and of sacrifices: and moreouer sharpely and greuously chastened Aaron the Byshoppe for the golden calfe, and for transgression of Religion. Iosue although he was none other but a ciuile magistrate, neuerthelesse what time he was fyrste aduaunced to his office, and appoynted to be ruler ouer the people, he receiued his commission, namely for religion, and for the worshiping of God.

Exod. 32.

Iosu. 1.

King Dauid, what tyme as all religion by wicked kinge Saule was vtterly destroied, broughte home againe the arke of God: that is to saye, he restored religion: neither was he there as one that onely did cal vpon them and exhorte them to that worke: but also he made Psalmes and Hymnes, and did set in ordre euery degre, and ordained their solemne araye, and was in manner the chiefe amonge the Preestes.

1. Par. 13.

Salamon the king buylded a Temple to the Lord, the whyche his father Dauide had onely in purpose to set vp, and when all was fynished he made a goodly o-

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cation to the people touching Religiõ, and the worshipp of God: & afterwards he remoued Abiathar the Bysshop out of office, and did apoint in his place Sadoke: and what time as the Lords Temple was afterwards through the defaulte and negligence of the prieſtes in moſt filthy wiſe defiled, Ezechias the king commaũded that the rubbiſhe and filth ſhould be caried away, that lightes ſhould be ſet vp, that incenſe ſhould be offered, and ſacrifices be made according to the olde appointed order, alſo that the braſen Serpent which at that time the people did moſt vngodly worſſhip, ſhould be takẽ downe and broken into powder. King Joſaphat, what time he ſaw the true worſhip of God was hindered, & that the people was wholden by a priuate ſuperſtition, frõ the cõmon Temple which was at Jeruſalẽ, whervnto men ought to reſort yearely from al partes of the realme, he ouerthrew and toke away their hillaltars & ſuperſtitious groues. King Joſias was diligent in admoniſſhing the prieſtes and Byſſhops of their dutye. King Joas corrected ỹ ryoting & arrogancy of prieſts. Jehu did put the wicked Prophets to death. But now to ſpeake no more of examples out of the holy Scriptures, and that we may rather come to cõſider in what ſorte the Church hath been gouerned ſince the birth of Chriſt in the time of the goſpell, in time paſt Chriſtian Emperors did ſũmon ỹ Byſſhops to come to coũcels. Cõſtantine the Councell of Nice, Theodoſiꝰ ỹ firſt, the Coũcel of Conſtãtinople. Theodoſius ỹ ſecond, ỹ coũcel of Epheſus. Marciõ the coũcel of Calcedon. & what time as Rufine alleged a coũcell, as an auctoritie that made for his purpoſe, his aduerſari Hieroñ for to cõfute hym, ſaith: Tel me, by what Emperor was it ſũmoned.

1. par. 19.
2. Reg. 18.
2. par. 17.
4. Reg. 23.
4. Reg. 12.
4. Reg. 10.

The same man in an Epitaphe of Paula doth cyte the letters of Emperours, which commaunded the Latine and Greeke Bysshops to appere at Rome.

Doubtlesse for fiue hundred yeares together, Themperour alone called the holy assemblies, & holde the coũcels of Bysshops. So much the more doe we marualle at the vntimely boldnesse of the Bysshop of Rome, at this day, who so vnaduisedly cutyteleth himselfe alone vnto that thing, which he knoweth, whiles the Christian common welth was vnited in one, was the Emperours right: and now sythens that kynges haue encroched vpon part of the Emperors estate, is the common right of all princes: and yet he thinketh it sufficient for him to signifie his pleasure of holding a coũcell to the greatest estate of the worlde, euen as he woulde sende to his man.

Pius. 4. in Bulla sua ad Imp. Ferdinandum.

And in case that Ferdinando paraduenture be of such modesty, by reason he is not sufficiently instructed of ỹ Popes sleightes, that he can bere this iniurye: yet the Pope himselfe for his holines sake should not offer him iniury, & chaleg vnto himselfe the right of an other mã.

But some man will say: true it is that in those daies the Emperour called the councels, bicause the Bysshop of Rome was not yet come to this greatnes: yet neither at that time did he sit together in councell with the Bysshops, nor entermeddle his authoritie wyth anye parte of their consultation. Yes truely the Emperour Constantine, as Theodoret saith, did not onely sit amongest them in the councel of Nice, but also admonished ỹ Bishops how thei ought to trie their cõtrouersy out of the bookes of the Prophets and of the Apostles. In disputation, saith he, of matters of diuinitie, wee haue

Hist. Eccle. li. 1. ca. 5.

haue the doctrine of the holy Ghost set before vs, to the intent we should folowe it. For the bookes of the Euãgelistes, of ỹ Apostles, and of the Prophets, doth sufficiẽtly declare vnto vs what we ought to thynk of gods will. Theodosius the Emperour, as Socrates saith, dyd not onely sit amongest the Bysshops, but also was chiefe iudge of the controuersy, and did both teare the writinges of the Heretikes, and also allowed the iudgement of the Catholykes. Li. 1. ca. 50.

In the councel of Chalcedon, the ciuile Magistrate condemned by sentence pronounced by his own mouth, Dioscorus, Iuuenal, and Thalassius being Bysshops, for Heretykes: and gaue iudgement that they should be disgraded from that dignite of the Church. Socra. li. 50. cap. 10.

In the thirde councell of Constantinople, Constantine a ciuile Magistrate did not onely sitt amongest the Bysshops, but also subscribed with the Bysshops. We haue read it, saith he, and we haue subscribed. In the seconde councell called Aransicanum, Princes embassadors being noble men, did not onely declare their mindes touching Religion, but also subscribed amõgest the Bysshops. For it is written in thende of that councel after this sorte, Petr⁹ Marcellinus, Felix, Liberius. men of great honor and most renouned Lieutenantes of those countries that appertaine to Fraunce, and mẽ of noble parentage, haue subscribed their consent. Siagrius, Opilio, Pantagathus, Deodatus, Cariattho, Marcellus, right noble men, haue subscribed. Actione. 2.

But if Lieutenãts generall and noble mẽ might subscribe in the councell, might not Emperors and kings doe the same? It was not nedefull, we confesse, to prosequute so largly & in so many words, so clere a matter,

if we had not to doe wᵗ such men as of contention and for desire of victory, are wōt to denie al things that are most plaine, and euen those thinges which they see and haue daily in their eyes. Justiniā the Emperour made a law touching the amendemēt of the maners and bridling of ꝑ arrogācy of priestes: and although he were a Christiā & a Catholike Emperor, yet he was so boide to thrust out of ꝑ Papal dignitie two Popes, Siluerius & Uigilius ꝑ successors of Peter & vicars of Christ.

Now then thei which take vpō them auctorite ouer Bysshops which receiue cōmission from God touching Religion, which bring home ꝑ arke of God, make holy Psalmes, haue rule ouer priests, builde Tēples, make sermons touching ꝑ worshipping of God, which clēse temples, throw downe hylle altares, set fier on superstitious groues, which admonish priestes of their duty, and prescribe lawes wherafter thei shal liue, which put wicked prophets to death, which depriue Bysshops, which call ꝑ assemblies of Bysshops, which sit together wᵗ the Bysshops, & directe them what thei shal doe, which doe condemne an Heretike Bysshop to be punished, which sit in iudgemēt of matters of Religiō, which subscribe, which pronounce their opiniō, they I say ꝑ, doe al these things not at other mens cōmaūdements, but in their own name, and ꝑ vprightly & godly, shal we say ꝑ vnto such doth not appertaine the charge of Religiō: or ꝑ a Christiā magistrate entermedling wᵗ these maters doth other leudly or arrogātly, or wickedly: truly ꝑ most anciēt & most Christiā Emperors & kings, haue entermedled wᵗ these matters, yet were thei neuer therfore noted other to be vngodly or presūptuouse. And who would wishe for either more catholike Princes, or more notable examples:

Now

Now if this were lawful in them, being only cyuile magistrates & rulers of cõmõ welthes, what haue our Princes offended, which being in ỹ same office, mai not also haue ỹ same liberty? or what great excellẽcy of lerning, of iudgemẽt, of holynes is in these mẽ, ỹ contrary to the custome of al ỹ olde & catholike Bysshops, which were wont to conferre in matters of Religion wt noble mẽ, thei should now reiect them frõ the hearing of such matters, & frõ their cõmon assẽblie? But ful wel do they prouide for themself & for their kingdome: which otherwise thei see would shortly come to ground. For if thei, whom God hath placed in the highest degree, did se and vnderstande the sleightes of these mẽ, how by them the cõmandemẽts of Christ are despised: the light of ỹ Gospell darkened & vtterly put out: thẽselues abused, and at vnwares laughed to scorne, & also debarred frõ the entry into the kingdome of God: they would neuer suffer thẽselues to be other so proudly despised, or so shamfully laughed to scorne: whereas now through ignorance & blindnes, thei kepe thẽ vnder awe, and in their daũger.

As for vs, touching the chaunge of Religiõ, we haue done nothing, as we said before, rashly or presũptuously, nothing but leisurly and wt gret deliberatiõ. Neither would we euer haue takẽ in hande to doe it, had not the manifest & the expresse wil of God declared vnto vs in ỹ holy scriptures, & the regard of our own saluatiõ cõpelled vs therunto. And albeit we haue forsakẽ ỹ Church, which these mẽ do cal Catholike, & by reason therof do bring vs in hatered of those ỹ cannot iudge, neuertheles this is sufficient for vs, & ought to be sufficiẽt for euery man ỹ is wise and godly and careful of euerlasting life, that we haue forsaken that Church which might erre,

which,

which Christ himselfe that can not erre, so long before did prophecy, that it shoulde erre: and which wee our selues did euidently see before our eyes, I warue awaye from the holy Fathers, from the Apostles, from Christ himselfe, from the Primitiue and Catholike Church. Againe we are come, euen as nere as we could possible, to the Church of the Apostles, and of the olde catholike Bysshops and Fathers, euen to ỳ Church, which wee knowe was as yet a pure, and as Tertullian saith, an vndefiled Virgine: infected as yet neither with anye ydolatry, nor with any greuous & knowen error: & we haue directed not our doctrine only, but also our Sacraments and the forme of our common praiers, according to their rules & ordinances. And whereas, before, Religion was shamefully neglected & depraued at these mens handes, we, according as we know both Christ himself & all other godly men in mãner had done heretofore, haue brought it home vnto the original, & to the first principles. For we thought it requisite ther to seke the reformation of Religion, from whence the first principles therof were deriued. For this argumẽt, sayth the most auncient father Tertullian, is stronge against all Heresies: That is true, whatsoeuer is first: whatsoeuer is of latter time, that is counterfait. Ireneus appealed ofte times to the most auncient Churches, such as were nerest vnto Christes tyme, and of which it was hardely to be beleued that they dyd erre. Wherefore is not ỳ way folowed at thys day? Wherfore doe we not retourne vnto the example of the auncient Churches? Wherefore can not that sentence bee hearde nowe a daies amongest vs, which in the counsell of Nice longe ago, withoute the gainesaying of anye man,

was

was pronoũced of so many Byshoppes and Catholike fathers, τὰ ἀρχαῖα κρατείτω. Eldras, what time he went about to make vp the decayed places of Gods temple, he set not to Ephesus, although there was a very beutifull and gorgious temple of Diana: and when he woulde restore their ceremonies and sacrifices, he sente not to Rome, althoe peraduẽture he had heard of their solemne sacrifices, called Hecatombas, Solitaurilia, Lectisternia, of their supplications, and of the ceremoniall bokes of Numa Põpilius. He thought it inough for him to set before his eyes, and to follow the paterne of the olde temple which Salomon did rayse vp at the first, according to the appointment of God: and to beholde those olde orders & ceremonies, whiche God him self prescribed by name vnto Moses.

τὰ ἀρχαῖα κρατείτω. i. Let the old or auncient customes or manners prevayle.

Aggeus the Prophete, what time the temple was buylded vp agayne by Eldras, and the people mighte seeme to haue a very good occasion offered them to reioyce at so great a benefit of the most mighty and mercifull God: yet he constrayned the teeres to fall from all their eyes, bicause that they, whiche remaynyng yet alue, had seene the buyldinges of the first temple, before it was razed by the Babylonians, remembered that it lacked muche of that beauty that it had in times paste. For then surely would they haue thought their temple throughly well restored, if it had answered to the olde paterne and to the maiestie of the first Temple.

S. Paule, for to purge the Supper of our Lorde, whiche the Corinthians had begonne euen then to corrupt, did set before them Christes institution for them to followe: I haue, sayth he, deliuered vnto you that, whiche I receyued of the Lord. And Christ for to con-

„ fute the erroꝛ of the Phariſees: You muſt retoꝛne, ſaith
„ he, to the beginning: from the beginning it was not ſo.

And to the intent he might the better rebuke the filthy gayne and couetouſneſſe of prieſtes, and purge the temple: frō the beginning, ſayth he, this was a houſe of prayer, where al the people together ſhould deuoutly and ſoberly cal vpon God: and ſo ought you alſo to vſe it at this day: foꝛ it was not buylded to that intent, foꝛ to become a denne of theeues.

So likewiſe all the godly Princes, and ſuch as were commended in the holye Scriptures, were therefoꝛe chiefly cōmended, bicauſe thei had walked in the wayes of Dauid their father: that is to ſaye, bicauſe they had reſoꝛted back to the firſt principles, & to the wel heades, and reſtoꝛed religion to his firſt eſtate.

Therefoꝛe, what time we ſawe that theſe menne had vtterly thꝛowen all thynges vnder fote, and that in the Churche of God there remayned nothyng but miſerable ruynes, we thought it beſte to ſette befoꝛe vs thoſe Churches, whiche we dyd know certainly bothe that they had not erred, and alſo that they had nothing to doe, nother with priuate Maſſes, noꝛ with prayers in an vnknowen and ſtraunge tonge, nother yet with this coꝛruption of Sacramentes, noꝛ other folyſhe toyes.

And wheras our deſire was, that the loꝛdes Temple ſhould be reſtoꝛed to his firſt eſtate: we went not about to ſeke any other foundatiō, then that which we knew was layde now long agoe by the Apoſtels: the whiche is our ſauiour Jeſus Chriſt.

Of prouincial all Councels.

And whereas we heard God him ſelfe ſpeakynge vnto vs in his woꝛde, and ſawe euidente examples of the

the olde and primitiue Churche: agayne whereas the hope of a generall councell was verye vncertaine, and muche more vncertaine the successe thereof: but chiefly whereas we were certayne of Gods will, and therefore thought it a verye vnlawefull thynge to be ouermuch carefull and troubled aboute the iudgementes of menne: we could no longer stande in deliberation with flesshe and bloud: but rather we dyd that thyng, whiche bothe mighte well be done, and whiche had bene ofte times done of many godly menne and catholike Bysshoppes: takyng in hande to prouide for our Churches by a prouinciall Councell. For thus we knowe right well the olde Fathers were wonte to make a profe, before they dyd come to councels assembled out of the whole worlde. There be abrode at this daye Canones wryten in particuler counsels, at Carthage vnder Cyprian, at Ancyra, at Neocesaria, at Grangra, also in Paphlagonia, as some men thinke, before the name of the vniuersall councell of Nice was euer hearde of. After this mãner in time past, the Pelagians and Donatistes, without a generall councell, were by and by mette with all at home in a prpuate cõsultation. Thus Ambrose a Christian Byshop, what time Constantius themperour dyd euidently fauor Aurentius a Byshop of the Arrians faction, appealed not vnto the generall coũcel, wherin he saw, by reso of themperours power, & of affection vnto partes, nothyng could be done, but vnto his owne clergie & people: ỹ is to say, vnto a Prouinciall assemblie. Thus in the councell of Nice it was decreed, that euery yeare twise: in the councell of Carthage, ỹ yerly ones at the least, there should be in euery

prouince assemblies of Byshoppes: the whiche thynge, the councell of Chalcedone saythe was done for this cause: that, if any errors or abuses should crepe out in any place, they might by and by, euen in the very place where thei sprange vp, be destroyed. So that whē Secundus and Palladius refused the councel of Aquileia, bycause it was not a generall and a common councell,

„ Ambrose the Byshop of Millane answered: It ought
„ not to seme new or strange to any man, if the Byshops
„ of the weste called councels amongest them selues, and
„ made prouinciall assemblies: for that hath bene done
„ both of the Westerne Byshoppes not a fewe times, and
„ of the Grekes very oft. Thus had Charles the great a prouinciall councell in Germany, touchyng the taking away of images, agaynst the seconde councell of Nice. Neyther is this way of proceding vtterly vnheard of, or newe amongest vs. For we haue had in times paste here in Englande prouinciall assemblies, and with our own lawes we haue ordered our Churches. What needeth many wordes? Truely, euen those same councels that were the fullest and greatest, and whereof these men ar wonte so much to make their auaunt, if thei be compared with al the other Churches, which through out the world doe acknowlege and confesse the name of Christe: what other thyng I pray you may they seeme to be, then certaine priuate coūcels of a fewe Byshops, & prouincial assemblies? For althoe peraduēture Italy, Fraunce, Spayne, Englande, Germany, Denmarke and Scotlande should assemble thēselues together and yet all Asia, Greece, Armenia, Persia, Media, Mesopotamia, Egypte, Ethiope, Inde, Mauritania should be absent, in all which places there be both many Christiā

men

men and also Bysshoppes: how might it appere to any sobre manne, that suche a councell were generall? Or when so many partes of the worlde ar absent, how can they saye truely, that they haue the cõsent of the whole worlde? or what maner of councell was this laste holden at Trente? or how might it be called general, when that out of all Christian kingdomes and coũtries there came vnto it but forty Bysshoppes, and of them some that were so eloquent, that they seemed more mete to be sent to the Grãmer schole: but so well learned, that they neuer redde ouer the holy Scriptures? Howe so euer it is, the truthe of the gospell of Jesus Christe, dothe not depende vpõ councels, or as Paule sayth, vpon the daye of man. But in case they, who ought to be careful ouer the Church of God, wil not become wise, but will abãdon their dutie, and harden their hartes agaynste God and his anoynted Christe, and continew still in peruertyng the streyght wayes of the Lorde: God will rayse vp the very stones, and make litel babes eloquent, that alwaies there may be some, by whome the lies of these men maye be confuted. For God is able not only without councels, but also maugre the councels, both to defende and to encrease his kyngdome. There be, sayth the Salomõ, many deuises in mans hart, but the councel of the Lorde abideth stable: for there is no knowlege, there is no wisedome, there is no councell agaynste the Lorde. Thinges, sayth Hilary, that ar buylded vp by mannes worke, doe not endure. The Churche of God, muste be otherwise buylded, and otherwise conserued. For it is grounded vpon the foundation of the Apostls and Prophetes, and ioynted togethe with one corner stone Jesus Christ. But S. Hierome of all other spea-

In prophetam Naum. ca. 3.

keth moſt plainely and moſt aptly for theſe times: Who ſoeuer ſayth he, the Deuil hath deceiued, and hath as it
» were with ſwete and impoyſened enchauntment of the
» meremaydes, entiſed to fall a ſlepe, thoſe the worde of
» God dothe awake, and ſayth: Ryſe thou that ſlepeſte,
» ſtande vp, and Chriſte will giue the lighte. Wherefore
» at the commyng of Chriſte and of Gods worde, and of
» the doctrine of the Churche, & of the vtter ouerthrow
» of Niniue, and of that moſte beautifull harlot: the peo-
» ple that before vnder ſcholemaſters was rocked a ſlepe,
» ſhall be rayſed vp, and with haſte ſhal goe to the moū-
» taynes of the Scriptures, there they ſhall finde moun-
» taynes, Moſes, Jeſus the ſonne of Naue: mountaines
» the Prophetes: mountaynes of the newe teſtamente,
» the Apoſtels, the Euangeliſtes: And when they ſhall
» flee vnto ſuche mountaines, and exerciſe themſelf in the
» readyng of theſe kinde of mountaynes: yf they finde no
» manne to teache them (for the harueſt ſhall be greate,
» and the workemen fewe) neuertheleſſe bothe the ende-
» uour of the people, bycauſe they flee vnto theſe kinde
» of mountaynes, ſhall be allowed, and the negligence of
» the ſcholemaſters ſhal be cōtrolled. Theſe be the words of Hierome, ſo playne that there needeth no interpreter: ſo well applied to thoſe thinges whiche we ſee now before our eyes, that he ſemeth vnto vs, to foreſhewe as it were with the ſpirite of Prophecie, and to entende to ſet before our eyes the whole ſtate of our times, and the fall of that moſte ſumptuouſly attiered harlot of Babylone, and the reformatiō of the Church, & the blindneſſe and loytering of the Byſhoppes, and the endeuour & cherefulneſſe of the people. For who is ſo blinde, that he ſeeth not theſe menne to be thoſe ſcholemaſters, by whome

whome the people, as Hierome sayth, hath bene ledde into error & therein rocked a slepe: or seeth not Ninive, their Rome, which sometime was counterfetly beautified w̄ most excellent colours, nowe that her visar is taken away, bothe to be better perceaued and lesse set by? or that seeth not howe godly menne, beyng rayſed vp as it were out of a deade slepe, at the light of the gospel and at the sounde of Gods worde, haue gone forthe, without taryng for ỹ assemblies of these kinde of doctors, vnto the mountaynes of the Scriptures.

But at ỹ least (some mā will say) these thinges ought not to be attempted without the Pope of Romes leaue: for he only is ỹ buckle & the bōd of Christiā felowshyp: he only is that same Preest of the stoke of Leui, which God did speake of in Deuteronomye, that from him in matters of great difficultie, men should fetche Councel and Judgment of the truth: and that if any man do not submit himselfe vnto his iudgment, he should be slaine in the sight of his brethren: he whatsoeuer he doth, can not be iudged of any man: Christe reigneth in heauen, he vpon earth: that he alone is able to do what soeuer Christ or God himself can do: for he & Christe haue but one consistory, wout him ther is no faithe, no hope, no Church: & that whosoeuer forsaketh him, he casteth away & abandoneth his own saluacio. These be ỹ flatteries of ỹ Canonists, ỹ Popes belly seruāts: wherin forsothe thei vse not ouer much sobrenes: for scarsly could they ascribe moe thinges vnto Christ him self: but sure I am, that greater thinges they could not. Of the Popes authorytye in Councels.

And to returne againe to our own doynges. We truly haue not departed frō ỹ pope for any worldly pleasure, or for profites sake. And woulde God that he woulde so

so behaue himself, that we had no neede to forsake him. But suche was our case, that vnlesse we wente from him, we could not come vnto Christe. Neyther will he yet at this day make any other league with vs, then as Naas the kynge of the Ammonites would haue made with the men of Jabes: that was, to put out the right eye of euery one of them. For he wil plucke away from vs the holy scriptures, the gospell of our saluation, and al that hope whiche we haue in Christe Jesu: for with other conditions we can haue no peace.

1. Regum. 11.

The argumēt of succession confuted.

For as to that whiche certayne menne ar wonte so muche to speake of, that the Pope only is Peters successor, as thoe that by reason thereof he carieth the holy ghoste in his bosome, and can not erre: it is a foolishe and a trifling tale. The grace of God is promised vnto a well disposed minde, and to him that feareth God: not vnto Chayres & Successiōs. Riches sayth S. Hierome, may make a Byshoppe of greater powre: but all Byshops what so euer they be, ar the successors of the Apostels: If the place and the enstalment alone be sufficient, bothe Manasses succeded to Dauid, & Caiphas to Aaron: and ofte times an idole hath stande vp in the
» tēple of God. Archidamus a Lacedemonian was wōt
» to auante him selfe muche, bicause he was come out of
» the stocke of Hercules: whose arrogancie Nicostratus
» daunted in this wise: As for thou, sayethe he, semest not
» to be come of Hercules: for he killed euill men: whereas
» thou of good men makest men euil. And what time the
» Pharisees boasted their succession and kinred, & bloud
» of Abraham: you, sayth Christ, doe seke to kill me, a mā
» that haue spoken that truth vnto you, whiche I haue
» hearde of God. Thus dyd Abraham neuer: you ar of

your

your father the Deuil, & his wil you will obey. Neuertheleſſe that we ſhould graunt ſome thing vnto ſucceſſion: Doth the Pope onely ſuccede Peter? In what thing I praye you? in what Religion? in what vſe of ſeruice? in what parte of his life doth he ſuccede him? What thing had euer either Peter like the Pope, or the Pope like Peter? Except paraduenture they will ſay this: that Peter whiles he was at Rome neuer taught the Goſpell: neuer fedde his flocke, that he toke away the keys of the kingdome of heauē, hid the treaſures of his Lord: only that he ſatt him down in Laterane, and with his fynger did ſett an order for all the roumes in purgatory, and for al kindes of puniſhment: as for the poore vnhappy ſoules, ſome he aſſigned vnto puniſhement, ſome againe for money he toke out by and by at his pleaſure: alſo that he toke order for priuate maſſes, that they ſhould be ſaid in euery corner. That he whiſpered the holy miſteries wyth a lowe voice and in a ſtrange tonge: ſet vp the Sacrament in all Churches and vpon euery altare: & caried it wherſoeuer he went, with lightes and ſacring belles, before him, vpon an ambeling Genet: that hee conſecrated Oyle, Waxe, Woolle, Belles, Chalices, Churches, Alters, with his holy brethe: that he ſolde Jubilees, graces, licences, expectations, preuentions, Annates, Palles, the vſe of Palles, Bulles, pardons, charters: ẏ he called himſelfe the head of the Church, the chief Byſſhop, and Byſhop of Byſſhops, and the only Moſt holy: ẏ by vſurpation he tooke vpon hym a right and aucthorite ouer other mens Churches: exempted himſelfe frō vnder all ciuill power: ẏ he made warres, ſet Princes together by the eares: and ẏ hauing his crown garniſhed wᵗ goldē pen-

dantes, his pompous apparell comparable w̄ the Persians, hys royal Sceptre, hys golden diademe glyttering with precious stones, he rode in a chayre of golde caried vpon noble mennes shoulders. these thynges forsoothe dyd Peter when he was at Rome: and the very same he deliuered as it were, from hande to hande vnto his successours. For these thynges be done by the Popes at this daye in Rome, and be so done, as though nothing else ought to be done. Or excepte paraduenture they had rather answere thus: that the Pope at this daye doth all those thinges, which we knowe Peter did in time paste: that he trauaileth heare and there in to all Coūtries: preaching the Gospell not only in opē assemblies, but also priuatly from howse to howse: ẏ he plieth his businesse in season, oute of season: in time, out of time: that he doth the duty of an Euāgelist: accomplisheth the ministery of Christ: becommeth a watchman ouer the howse of Israell: receiueth ẏ scriptures and worde of God, and as he hath receiued them, so deliuereth them againe to ẏ people: that he is the salt of ẏ earth: the light of the world: that he fedeth not himselfe, but hys flocke: that he dothe not entangle hymselfe with worldly busines appertaining to this life, nor vsurpeth no dominion ouer the Lords people: ẏ he seketh not to be serued himself of others, but rather himself to serue others: that he accoūteth all Bysshops for his fellowes and equalles: that he is a subiect vnto Princes, as vnto those that are sent of God: giueth vnto Cesar that which appertaineth to Cesar: and that according, as the auncient Bysshops of Rome did, without exception, he calleth the Emperour his Lorde: Now onles the Popes doe these thinges at this day: and except Peter doe

ter doe those thinges which we spake of before, there is no cause why they should bragge so much of the name of Peter, and of this succession: and lesse a great deale why they should complaine of our departing, & cal vs home againe vnto their faith and felowship. It is said, that a certaine Lacedemonian called Cobilo, what time he was sent Embassadour to make a league with the kinge of Persia, and founde by chaunce certaine courtyers playing at the dise: by and by, without further consideration of his busines, retourned home againe, and when he was asked, wherfore he had so little regarde to the doing of those things, which he had in commission by common auethoritie for to doe, he answered: that he thought it shoulde haue tourned to the slaunder of the common welth, if he should haue made a league wt diseplaiers. But if we should dispose our selues to retourn againe vnto the Pope and to his errors, and make a league not onli with diseplaiers, but also with men of much lewder condition then dilers: this shoulde be not onely slaunderous towardes our good name, but also towardes the procuring of gods wrathe against vs, and the oppression and vtter ouerwhelming of our owne consciences, full of present myschefe. For wee surelye departed from hym, whom we sawe had blynded the worlde nowe manye yeares together: from hym that was wonte ouer arrogantelye to auaunte hymselfe that hee coulde not erre: and what soeuer he dyd, that hee myght not be iudged of any mortall man: not of kinges, not of Emperours, not of the whole clergye, not of all the worlde together, no not if he shoulde carye with hym

a thousande soules to Hell, from him that toke vpon him to commaunde not only men, but also the Angels of God, to goe, to come, to leade soules into purgatory, & to bring them back againe when it liked him, whom Gregory did most plainly affirme to be the Vauntcurrer and standerdberer of Antichrist, and that he had renounced the catholike faith: frō whom not long agoe, those countrie men of oures, that be the ringleders of such as bende themself against the Gospell and against the knowne truth, did of their owne choyse and gladly, euery one of them disseuer themself: neither yet would they be vnwilling to doe it at this day, were it not that that the blemishe of inconstancye and shame and their estimatiō amongst the people did let them. To cōclude, we haue forsaken him, to whom we were not bounde, and who had nothing, except it were onely a certaine fonde ymagination of preeminence of the place and succession, that he coulde saye for hymselfe. And yet we of all other nations had most iust cause to departe from him, for our kinges, euen those also which most carefully inclined themselfe to obey the Authoute and faith of the Bishops of Rome, haue felt sufficiētly now long agoe the yoke & tiranny of the Popes kingdome. For both from our king Henry the second of that name, the Romaine Bysshops did plucke the Crowne from his heade, commaunding him, all his Maiestye laide a parte, and in a priuate arraye, to the intent he shoulde be a laughinge stocke to all hys people, to present himselfe as an humble petitioner and suter before his legate: And also against oure king Jhon, armed the Bysshops and Monks, and some parte also of the nobilitie, and discharged all his subiects of the othe of their

allege-

allegeance, wherby thei were bound vnto him, and last of all, moste wyckedly they spoyled hym by trayterous meanes, not onely of his kingdome, but also of his lyfe. And vpon king Henry the eight of ỹ name a most noble Prince, thei thundered out their curses and lightnings of excommunication, and stirred vp against him sometimes the Emperoure, somtimes the Frenche king: & so much as was in them, gaue ouer the whole Realme to the prate and to ỹ spoyle: doubtles very madde and foolishe men, that could beleue that either so great a kyng might be made a gaste with bugges and with clyckets: or that so mighty a kingdome might be so easily deuoured, as it were at one morsell. And as thoughe all these thinges had not been ynoughe: they woulde haue had the whole Realme, also to be tributary vnto them: and out of it moste vniustly they did exacte an yerely rent. So costlye forsooth was the frendshyp of the Citie of Rome vnto vs. But in as much as by crafty meanes and with lewde sleightes thei wrested out these things from vs: there is no cause why the same againe by lawefull meanes and good lawes might not be taken from them. Yea if our kings in those times of darknes, ledd by some opinion of their coũterfet holines, of their owne accorde and liberalitie, gaue them those thinges for Religion sake: yet afterwardes when the errour is espied of other kinges that haue the same auctoritie, they may be taken away, for that gift is of none effect that is not approued by the will of the gyuer: but that can not seeme to be a will, which is darkened and empeched with errour.

Thou haste heard Christian reader that it is no new thing, ỹ at this day Christian Religion being re-

stored to his former estate, and as it were newe borne againe, be slaunderously and shamefully spoken of. For the same thing happened vnto Christ himselfe and to the Apostles. Neuertheles, least thou shouldest suffer thy selfe to be ledde out of the waye, and to be deceiued with these outraging clamors of our aduersaries, wee haue sett forth before the, the whole course of our Religion: what wee doe beleue of God the Father, what of his onely sonne Jesus Christe, what of the holye Ghoste, what of the Church, what of the Sacramẽts, what of the Ministery, what of the holy Scriptures, what of Ceremonyes, and what of euery parte of a Christian mans profession. We haue declared, how that we doe detest al olde Heresies, the which other the holy Scriptures or the auncient Councels haue condemned as pestilences and poysons of mens soules, and that as much as we can possiblie, we doe call home againe the discipline of the Church, the which our aduersaries haue vtterly brought to nothing: and doe punishe, according to the auncient lawes of our forefathers, all losenes of lyfe and licencious manners: and that with such seueritie, as the cause doth require, and so farre as our power will stretche: that we doe vpholde the state of kingedomes, in the same condition that we founde them, without empairing or chaunging any thing: and doe maintaine to the best of our power the Maiesty of our Princes safe and sounde: that wee haue forsaken ꝑ Church which these men had made a den of theeues, and wherein they had left nothing sounde or sauering of the Church of God, and which by their owne testimony had erred in many thinges: none otherwise then as Loth in time past wẽt out of Sodoma, or Abrahã

out of

out of Chaldey, not of a desire to cõtend, but by ỹ commaundement of God himselfe: and ỹ we haue sought out of the holy Scriptures, which we knowe can not deceiue vs, a certaine constant forme of Religion, and are now returned vnto the primitiue Church of the Apostles and of the auncient fathers: ỹ is to say, to the first originall and to the beginnings, and as it were, to the very fountaines of Christes Church. True it is in dede, ỹ for the accomplishemẽt hereof, we haue not attended vpon the auctoritie or consent of the councel of Trente, in which we coulde not hope to see any thinge vprightly and orderly done, specially where all mẽ are sworne to one man, where our Princes Embassadors ar cõtemned, where none of our diuines mai be heard, & where men ar euidently enclined vnto partes and to ambition: but according as the holy fathers in tyme past and our predecessors haue done oft time, we reformed our Churches by a councel gathered in our owne prouince: and that as touching the yoke and tiranny of the Bysshop of Rome, vnto whome wee ought no dutye, and in whom there is no resemblance either of Christ, or of Petre, or of an Apostle, or in any point of a Bysshop, according as it behoued vs, we haue shake of and cast away: And last of all, how ỹ we doe agree amongest our selues in all the principles and articles of Christian Religion, and with one mouthe and one spirit doe worshippe God and the father of our Lorde Jesus Christ.

Wherfore good Christiã reader, in as much as ỹ seest the reasons & causes both of our doings touching the restitutiõ of Religiõ amõgst vs, & also of our departing from the fellowship of these men, thou oughtest not

to marueile if ỹ we had rather obey our Jesus Christ then men. Paule dyd admonishe vs, that we shoulde not suffer, our selues to be caried out of the way with these variable doctrines: and that specially wee should flye from them that woulde sowe any dissension from that doctrine which wee had receiued from Chryste, and from the Apostles. Their iuggeling toyes, euen as the owle at the rysing of the Sunne, beginne alredy to fall and flye away at the presence and light of the Gospell: And although they were pyled and heaped vp, euen to the highe skyes: yet they fall downe againe vpon the least occasion and in manner of their owne accorde. For thou oughtest not to imagine that al these things are happened at a blind auenture or by chaũce: for it was goddes will that maugre the malice in maner of all men, the Gospell of Jesus Christ shoulde be spredde in these dayes throughout the worlde. Wherefore men, beyng admonysshed by gods worde, haue of their owne accorde applyed themselues to the doctrine of Christe. Wee surely haue not sought to wynne vnto our selues either glory, either riches, either pleasure, eyther ease thereby. For all these thinges our aduersaries haue in great aboundance, and we also, what time we were amongest them, had such thinges more largely and more plentifully. Neither doe we abhorre from peace & agrement: but for conseruation of worldly peace, we will wage no warres wt̃ God. Doubtles,
» saith Hylarius, the name of peace is sweete: but peace
» saith he, is one thing, and thraldome is an other. For to assent, which is the thyng that these men doe seeke for, that Chryste shoulde bee commaunded to sylence, that the truthe of the Gospell shoulde bee betrayed,

that

that wicked errours ſhould be diſſembled, that the eyes of Chriſtian menne ſhoulde be blered, that men ſhould manifeſtly conſpire agaynſt God, is not an eſtablyſhment of peace, but a moſte horrible couenant of thraldome. There is ſaythe Nazianzene a certayne kinde of peace, vnprofitable: ther is a profitable diſcorde. For we muſte allowe peace with an exception, ſo farre as it is laweful, and ſo farre as we may. For otherwiſe Chriſt himſelf brought not peace into the worlde, but a ſworde. Wherefore yt the Pope will haue vs to be friendes agayne with him, lette him firſte reconcile himſelfe with God. For hereof ſaythe Cyprian, ſciſmes doe aryſe, bycauſe the head is not ſought for, and menne retorne not home to the fountaynes of the holy Scriptures, and the commaundementes of the heauenly doctor ar not kept. For that ſayth he, is not peace, but warre: nother is he that is diſſeuered from the goſpell, ioyned to the Churche, but theſe menne doe only ſet to ſale the name of peace to their owne gayne: for that peace which thei ſo muche require, is nothyng but the eaſe and ſatiſfaction of idle beallies. For all theſe matters might be ended well ynough amongeſt vs, if ambition, bellychere and licencious liuyng were no hinderance therto. Frō hence cometh all the ſorowe: their minde is vpon their platters. This is hit they crie and make all this buyſines for, that thinges euill gotten, they might more filthily and lewdly maintaine. Al Pardoners, Dataries, Collectors, Bawdes and others that thynke gayne, to be godlines, and ſerue not Jeſus Chriſt but theyr owne bellies, doe greuouſly complayne of vs at this day: For in time paſte this kinde of men had good dayes in the olde worlde. But nowe what ſo euer increaſe cometh

vnto Christe, that thinke they turneth them to losse. This is hit, whereon the Pope himself complaineth at this daye, that charitie forsoth is waxen could, bycause his rentes ar lesse nowe then they were wonte to be. Thus he bringeth vs into hatered al that he maye, and rayleth vpon vs and condemneth vs for heretikes: to the intent that they whiche vnderstande not the matter, should thinke there were no worse men vpō earth. Yet we for all this nother ar, nor ought to be ashamed of the gospell. For we regarde more the glory of God, then the estimation of menne. We knowe that all these thinges which we doe teache, ar trewe, neyther can we either vse violence agaynst the knowlege of our owne conscience, nother yet present our selfs as witnesses agaynst God. For if we denie any parte of the gospel of Jesus Christe before menne, he on the other side, will denie vs agayne before his father. Now if there be any that will be offended and maye not endure the doctrine of Christe, they be blinde themself, and leaders of suche as ar blinde: Neuertheless the truthe must be preached and set forthe by our open profession of the same, and patiently we muste loke for the Judgement of God to come. In the meane while let these menne take heede what they doe, let thē haue some regarde of their owne saluation, and let them ceasse to hate and to persequute the gospell of the sonne of God, leaste at the length they finde him to be the punisher and reuenger of his owne cause. God will not suffer himselfe to be mocked. Men doe see all ready how the matter goeth. This flame the more it is kepte vnder, so muche the more and more it breaketh out and flyeth abrode. Their vnfaythfulnesse shall not deface the fayth of God: but if they dispose not

themself

themselfe to laye awaye this hardnesse of their hartes and to receyue the gospell, the Publicanes and sinners shall goe before them into the kingdome of God.

God and the father of our Lord Jesus Christ open all their eyes, that they maye see that same blessed hope whereunto they ar called: that we maye all together in one, worshippe that same onely and true God, and that same Jesus Christ, whome he sente downe to vs from Heauen. To whome together with the Father and the holy Ghost, be giuen all honor and glory for euer and euer. Amen.

FINIS.

S.iii.

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